

THIRD ANNUAL MEETING CHINA CONTINUATION COMMITTEE



# THE CHINESE RECORDER

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Functions of Continuation Committees.

The Great Evangelistic Movement.

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Missionary Efficiency.

The Training of Missionaries.

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into the weak  
stomach.—DR.  
HERM KUMMELL,  
Physician-in-Chief  
of the Marine Hos-  
pital.

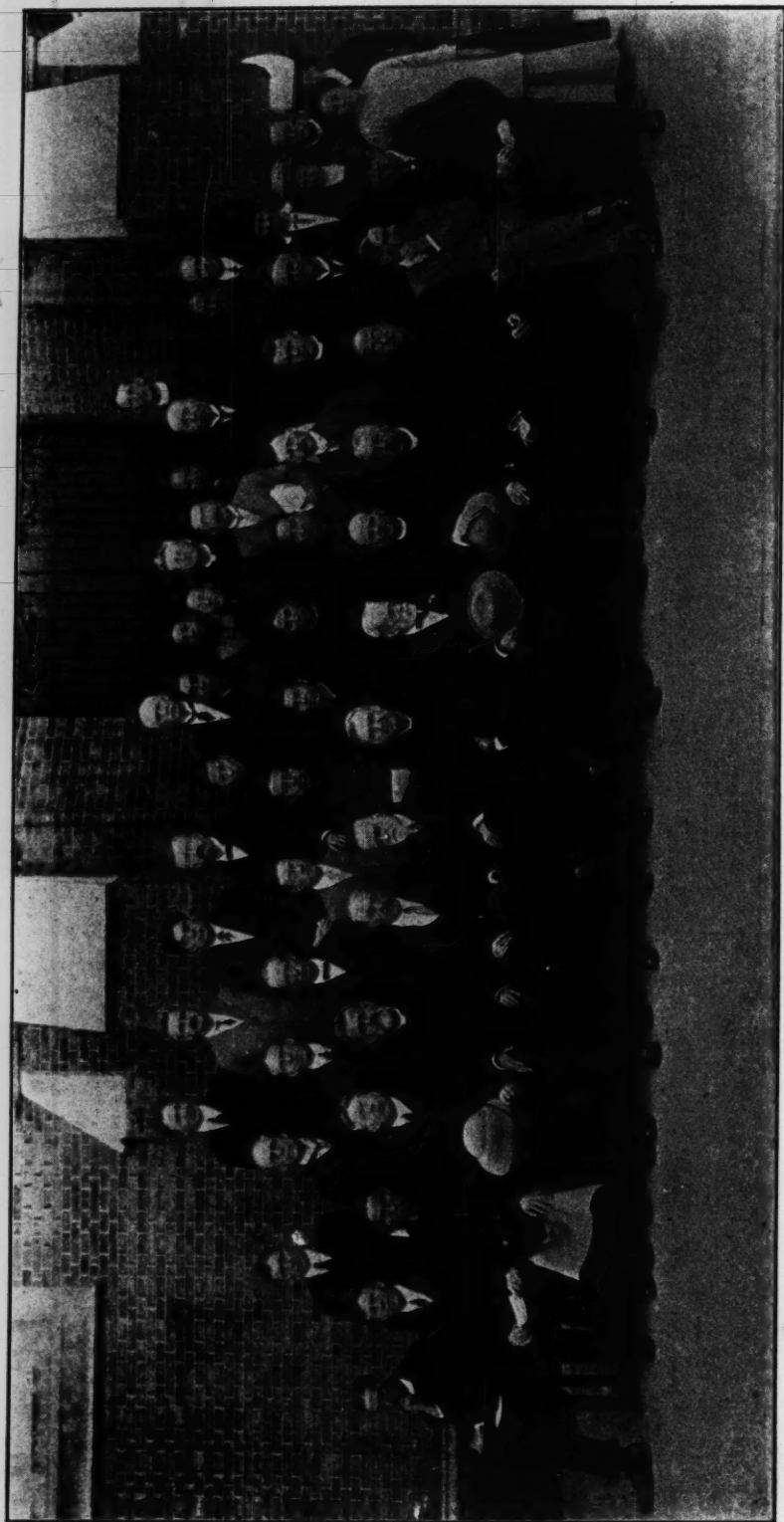
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MEMBERS OF THE CHINA CONTINUATION COMMITTEE IN ATTENDANCE AT THE THIRD ANNUAL MEETING.

*In rear* :—D. D. Main, H. L. Zia, D. McGilvray, Liu Tien-teh, G. Douglas.

D. E. Hoste, Li Ch'ang-sui, F. J. White.

*Second Row* :—P. F. Price, A. P. Parker, J. E. Williams, W. H. Grant, C. T. Wang, Chuang Chug-sheng, G. S. Ch'en, J. Gotteberg, Bishop Iliff, E. Burt, Ruth Paxson, M. King, Bishop Price, C. J. Lambert.

*Front Row* :—F. L. H. Pott, F. Brockman, K. D. Tsah, J. C. Garritt, G. G. Warren, F. D. Gamewell, A. H. Smith, Bishop Lewis, Dr. Goucher, Bishop Roota, J. C. Gibson, C. Y. Ch'eng, E. C. Lobenstine, A. L. Warnshuis, Dr. Stone.



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## Editorial

### The Third Annual Meeting.

WE have given up this entire edition of the "CHINESE RECORDER" to a condensed report of the Third Annual Meeting of the China Continuation Committee. The various reports presented contain possibly the most thorough study of the problems treated yet attempted. They contain also an accumulation of facts, which while not yet exhaustive, should go far towards solving some current problems. We have made extracts from most of these reports. The attendance on the meeting was excellent; out of sixty-four members over fifty were present.

While there was a feeling that too many things tended to come up for consideration at once, yet it is evident that in spite of the tremendous field to be covered definite progress was made. An incident arose during the year that called for a clear statement of the relation of the China Continuation Committee to the Boards and to the Missions. This statement re-emphasized the position of the Committee that in suggesting the advisability of setting apart any individual for any specific task the China Continuation Committee does not approach the missionary direct, but only through the Board and the Mission concerned. The Committee does not call men direct, nor directly undertake Mission work, and yet the China Continuation Committee is a centre for co-operative thinking and planning, outside of the realm of divisive questions that will directly promote the spirit and attitude of

Christian unity. Its decisions will have weight in so far as they are the *right* solution of the problem involved. The China Continuation Committee furnishes an opportunity for different view points to influence common problems, and is a distributing centre for certain ideas. It is a positive influence for Christian unity and for the strengthening of the essential phases of missionary operation. It is, however, only the beginning of what the forces of Christianity in China will yet attempt together.

One great advantage that the China Continuation Committee possesses over the various organizations and conferences that have preceded it, is its ability to follow up an investigation until a conclusion is reached based on a complete knowledge of the facts. From a business point of view, the condition of the Committee is encouraging; it finished the year with all expenses paid and a safe balance in hand.

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**The Promotion  
of Intercession.**

WHILE the sessions of the China Continuation Committee were marked by intense concentration on the choice and development of plans for missionary work, yet the need of promoting continuous and effective intercession was felt to be of highest importance. The realization of this need culminated in the appointment of a Committee on the Promotion of Intercession. Such a committee is a logical result of the desire to foster one of the fundamental aims of the China Continuation Committee, and in order to help meet the deep need of more effectual contact with the Divine resources that is evident throughout the whole missionary body. As Miss Ruth Paxson, the Chairman of the Committee which was finally appointed, said, "If we believe in intercession as a practical working force there is no reason why we should not have a committee to promote it." Among other things we hope that this Committee will make use of the page formerly allocated to "The Sanctuary."

In this connection it is fitting that we should mention a movement to promote intercession for world peace on the part of women everywhere in the world. We learn that in the United States fifty women's home and foreign missionary societies together with the Young Women's Christian Associations, and Mothers' Association, are affiliated in this movement for prayer by women everywhere. July 4th, 1915, has been set apart as a special Day of Intercession on the part of Christian



women all over the world. No attempt, of course, is to be made to enter into the political aspects of the question. It is a movement to organize the womanhood of all lands in prayer for peace based on the teachings and spirit of Jesus. We suggest that the attention of Chinese Christian women be called to this special effort to promote intercession. There never was a time when the need for effective intercession was greater or more deeply realized.

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**Christian  
Education.**

WITH regard to the whole problem of Christian Education, progress is being registered not alone in expansion of existing work so much as in definite attempts to outline a task that is compassable as well as necessary. In regard to general education, emphasis is being laid upon the need of securing a balanced system of Mission schools by the advocacy of a constructive programme of elementary education. Steps are being taken for the organization of an Educational Commission composed of experts, who shall study the higher institutions of learning in China. This Commission, by reason of its connection with the China Christian Educational Association, through Dr. Gamewell the General Secretary, who has been elected a member thereof, will register the opinion of the missionary body as well as that of experts at home. We hope this Commission will, in addition to others, do at least two things:—first, classify definitely existing institutions. We are possibly not so well supplied with “colleges” as the number of Mission schools so designated would imply. Second, indicate where, in the next decade, the missionary force should lay the emphasis in general educational work. A similar need for the classification of “theological seminaries” will, we hope, receive special attention by the Committee on Theological Education, which plans to conduct a careful survey of actual conditions in each province. The facts thus collated will not hinder work that is now being done. On the contrary a knowledge thereof will be of assistance to the Mission body in its attempts to meet actual needs. Here again we are possibly not as well equipped as the freedom with which terms are used would imply. Carelessness in classification tends to hide the facts as to what is actually being done.

With regard to the training of the Christian laity in practical matters, the Committee on the social application of Christianity has presented a most constructive programme.

Another feature of Christian Education in China, which has not been definitely included under that head heretofore, is that of the training of missionaries. It is a sign of growth in grace that the missionary body is at present making the most concerted and determined effort to increase the efficiency of the missionary force, by proper training at the commencement of their missionary career. During the Edinburgh Conference when this subject was under discussion the possibilities of such training on the field had hardly loomed up, but now it is one of the most prominent and practical questions and one in which real progress has been made during the last few years. One argument for schools for the training of missionaries, that did not obtain a decade ago and that has not been noted, is that Mission work has become so complex that it is almost impossible for new missionaries to concentrate on the study of the language unless they are practically isolated from Mission work.

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#### Christian Literature.

THE production and distribution of Christian literature is a problem whose intricacy and vastness have made the solution thereof extremely slow. This is true in every country where missionary work is done. For adequate production we have apparently been constantly under-staffed. Yet much literature is produced that is not distributed as widely as it might be, because too little known. Much that has been produced in the past seems to be unfitted for the needs of to-day.

At the meeting of the China Continuation Committee, reviewed in this issue, real progress was made towards a constructive, co-operative attack on the problem. / An adequate distributing agency will, we hope, evolve from the organization of a Christian Publishers' Association, which eight organizations interested in the production of Christian literature have already approved of joining. In the problem of distributing such literature as we have, or will have, the less than six thousand missionaries in China should be able to move as a unit. It is possible we are inclined to wait for people to come to purchase the literature, whereas it is part of our task to make them so acquainted with it that they will want it.

Then, too, the bringing together in one committee of the various organizations interested in Bible Study and the production of literature for Evangelistic Work should make possible a



selection of the best literature that is already in existence and the production of another type of literature that will fill the gap felt in regard to the training of inquirers and the nurture of Christians. The actual needs of general Christian literature will be more clearly outlined and a more definite policy in consequence be possible as a result of the investigations to be carried out by the Commission on Christian Literature, of which Dr. W.H. Rees and Rev. Ch'eng are the nucleus. The study of existing literature which we hope this Commission will make, and the light which will be thrown on existing needs, together with the correlation of Chinese and foreign ideas in various Mission centres which will be possible as a result of the series of conferences to be held, will certainly clarify the whole problem and enable us to concentrate our efforts where they will count for most. We hope above all things that the task of producing Christian literature will be put within lines which will make it more compassable than it appears at present.

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**Missionary Efficiency.** THE China Continuation Committee lays great stress upon the spiritual side of missionary work, yet the careful and illuminating report on "Business and Administrative Efficiency" shows a realization of the need of improvement in this line. We believe that the following tendencies indicate progress in this direction—greater emphasis upon the need of specialists and the setting apart of missionaries for definite tasks. This does not indicate a moving away from evangelistic work but a realization that modern evangelization has to be carried on in a large number of ways. For instance, an efficient missionary business man, by keeping things running smoothly is making as direct a contribution to the cause of Mission work as a brother who is able to confine his efforts to direct preaching.

There is also a tendency to concentrate matters of Mission administration. This is not only true with regard to finances but also with regard to the erection of Mission buildings. We are glad to see that the day is at hand when the missionary who has spent long years in the school room will not need to start his missionary career by erecting buildings,—a task for which no preparation at all has been made.

Then, too, we believe that most definite progress has been made in practical, co-operative enterprise. It should be noticed that the most successful evangelistic effort of the past year was

a union effort. Without waiting to settle all divisive questions, denominations are working together in many ways. Those questions which cannot be settled by joint effort in practical work will tend to slip into the background.

Then, too, we are studying together our actual needs in the way of men and money. Some have a feeling that the estimates sent home have a padded appearance: that is, that they are made out with the idea of getting all possible and meeting all the needs possible without due regard to relative importance of needs and the wisdom of spending the funds involved. If that impression is correct, it tends to discourage those at home. We think the day is rapidly approaching when in accordance with their strength the people at the home base will try to give all that is asked because they are sure that every item of the estimate is wanted.

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**Survey and  
Statistics.**

FOR this voluminous report which was in four sections we are able to allow a very small amount of space. The outlying feature of one section is, however, given in a brief extract. The entire report will be printed in the China Mission Year Book. A few additional facts culled from the general report, should be given in order to balance what we have published.

Between the years 1876 and 1913 the missionary force went from 472 to 5,563; an increase of eleven-and-seven-tenths-fold. The total number of Mission centres (cities with resident missionaries of one or two societies) was in 1913, 597. Inasmuch as Mission centres are not all within the suburbs of the cities included in these statistics, it is evident that somewhat less than one-third of the 1887 cities of various ranks in China have resident foreign missionaries.

Of the 105 Protestant Missionary societies the twenty-five largest have 78% of the missionaries; the remaining societies have only 22%. 490 or 82% of the centres occupied by resident missionaries have only one society working therein. While overlapping does not appear to be as serious as was thought, yet in some of the large cities the number of societies represented is unduly large. It would seem to be a sound policy for new societies to enter the less well occupied regions which are now definitely known.

Since 1890 the number of women missionaries (including married women) has been larger than that of men. At present



the proportion is about two men to three women missionaries. Single women missionaries are in the proportion of about seven women to ten men.

68% of the missionary centres have no resident physician. In only eight provinces is there as much as one medical missionary to a million people or less, and in five there is not even one missionary physician to two millions.

A study of this significant report, even though from a statistical point of view it is necessarily somewhat imperfect, will do much to correct some of the inequalities in the distribution of the missionary force which it points out.

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**The China Inland  
Mission Jubilee**

ON May the 27th, the China Inland Mission celebrated its Jubilee in the compound of the headquarters at Shanghai. A large number of visitors were present; after the social hour, inspiring addresses were delivered. We desire to extend our hearty congratulations on this auspicious occasion; furthermore, we humbly thank God for the great work this one Mission has been able to do since its organization in 1865. In the words of Dr. A. P. Parker, who spoke on behalf of the missionaries present, "We desire to express our conviction that the China Inland Mission has been a source of strength and inspiration to the whole of our Mission work in China." The chief thought brought home to us in the addresses made at the celebration was that of the tremendous strides which have been made in the work of the China Inland Mission, and indeed in all Mission work during the last fifty years. Half a century ago there were about 200 missionaries in China, who occupied fifteen centres mainly along the coast. There was no Protestant missionary beyond Hankow, either west or north. Now there are more missionaries in the western provinces than were then in the whole of China. The China Inland Mission has missionaries stationed fifty days' journey beyond Lanchow, the capital of Kansu. We congratulate the China Inland Mission on its real interdenominational and international character: twenty-two countries and many denominations are represented in its missionary force. At present this one Mission is, in sixteen provinces, doing work in 1,285 centres of various sizes, and has distributed since its organization eight-and-a-half million dollars (U. S. gold).

We wish for the China Inland Mission many more years of service similar to those which it has already achieved. The attention that this Jubilee calls to the China Inland Mission's definiteness of aim, concentration in administration, and reliance upon direct appeals to God rather than to men for support, should lead to some helpful comparisons. The China Inland Mission is also an object lesson in practical Christian unity. We again thank God for the work of this Mission.

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**Work Among  
Chinese Moslems**

IN response to a request we gladly call attention to the Day of Prayer for the Moslem World, for which June 30th, 1915, has been set apart. This is the 600th anniversary of the martyrdom by stoning of Raymond Lull, often called "the first and greatest missionary to the Moslems." It is eminently fitting on this date to center attention upon the urgent problem of evangelizing the Moslems in China. We have received a few items of recent information on work among Chinese Moslems which will be of help to all desiring to take advantage of the special opportunity for intercession in behalf of this important work. There seems to be clearer thinking on the part of Chinese Moslems with regard to the *differentia* of Christianity and Islam. From several centres it is reported that the attitude and influence of some of the Chinese Mullahs is changing. There has also been increased attendance upon Christian services on the part of Mohammedans in some centres. One church in Shantung has appointed some of its members to work among local Moslems. A missionary calls attention to the importance of preaching and visiting among this people, pointing out the great amount of illiteracy which still exists among them. There is a need, too, that the Chinese Church should be more fully awake to its responsibility and opportunity in this matter.

The suggestion has been made that all Bible Schools might give some consideration to the needs of these millions of Chinese Moslems and so help to lay the need upon the hearts of the Christian Chinese. The outlook is distinctly encouraging, but the need is as great as ever, while the opportunities for effective work are increasing annually.

## CHINA CONTINUATION COMMITTEE REPORT

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### Greetings from the Edinburgh Continuation Committee to the China Continuation Committee

DR. J. F. GOUCHER.

**M**R. Chairman, Fellow-Workers :—

When your Executive Committee invited me to attend this session of the China Continuation Committee I accepted very gladly and rearranged my plans that I might do so. I remembered the pleasure which your Secretary, Mr. Lobenstine, gave the members of the Edinburgh Continuation Committee by his attendance upon its sessions at The Hague in 1913, bringing, through his personal conversations, much information and inspiration.

It is significant that while the nations of Europe are marshalled in a passionate effort, unparalleled in the world's history, to embarrass and possibly destroy each other; and while peculiar agencies are at work in the Far East to modify if not subvert existing forms of national life, Christianity is planning here in Shanghai, through a Continuation Committee, with the composure of unbroken confidence, for the future development of the Kingdom of Righteousness and the Sovereignty of the Prince of Peace.

The Edinburgh Continuation Committee and the China Continuation Committee are so intimately related that it is difficult to define their relationship. Your Chairman has called the China Continuation Committee the "child of the Edinburgh Continuation Committee." I should rather speak of them as brothers, children of the Church, in the family of Ministry. Ever since I have been able to observe with discrimination I have been thankful that I was the youngest child in my father's family; for not infrequently the first-born is in danger of being overdisciplined; but the parents in testing their theories are themselves profited by the course of discipline which the children unconsciously administer to their fathers and mothers, and as a result, it usually comes to pass that the youngest child has

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**NOTE.**—Readers of the **RECORDER** are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.



larger liberty of action and a freer life than had been granted its older brothers and sisters. So I notice that the China Continuation Committee, thus far the youngest child, has more liberty of action than its oldest brother.

The Continuation Committee of the Edinburgh Conference did not happen. Modern science gives no endorsement to the theory of spontaneous generation. Like every form of life lived on earth, the Continuation Committee is consequential, related to the past as a result and related to the future as a cause.

The Edinburgh Conference of 1910 was the seventh of a series which began in New York on the occasion of the visit of Dr. Alexander Duff in 1854. The next four were held in Great Britain at irregular intervals, but each registered greater inclusiveness, thoroughness of organization, and definiteness of objective than the previous one.

The sixth of the series was held in New York in 1900, with about 1500 members in attendance. These did not officially represent the Churches, and had no authority to commit them to any definite action, but the potential influence of such a Conference suggested dangers as well as benefits, which found expression at the Edinburgh Conference in limitations, defined and rigid, which were unthought of previous to 1910. When the Committee of arrangements had signified its willingness to accept the tentative invitation to hold the 1910 Conference in Great Britain, certain Communions said they could not join in the invitation or co-operate with the Conference unless its functions and limitations were clearly defined. After earnest consultation it was agreed that no work should be represented at the Edinburgh Conference except such as all the co-operating missionary societies were engaged in; that it should avoid all ecclesiastical and doctrinal legislation on points where there is divergence of views, that it should avoid all administrative responsibility, and that the Conference should be purely consultative and co-operative. The Continuation Committee, as its name indicates, was not an enlargement of the responsibilities and functions of the Edinburgh Conference. The Conference could not communicate to its Continuation Committee powers which it did not possess.

The Edinburgh Conference was the first serious and comprehensive attempt to formulate a scientific statement of the principles fundamental to the great missionary propaganda. Through its eight Commissions, which were working for nearly

two years previous to the Conference, it sought from all fields the expert knowledge of those who could contribute to this definite purpose. The problems were so intricate, inclusive and far-reaching, that the more fully they were studied the more fully those who studied them realized the inadequacy of the work registered at the Conference. Even before the Conference had convened, some of the committees thought that it would require years to prosecute their work to a successful issue. But the Conference itself was unanimous in the conclusion that a committee of forty-five should be constituted to continue the work so well begun and so full of promise.

The Conference in theory and practice recognized two other functions as of prime importance, namely, to foster the spirit of unity, not oneness, and to strengthen the practice of intercessory prayer. These three functions are included in the commission entrusted to the Edinburgh Continuation Committee.

I. Its spirit is the embodiment of this commission. It has created a number of most carefully selected committees, which are carrying on investigations along the original lines, and others which were suggested by the work of the Conference; seeking to define the facts, formulate principles and face the facts through a comprehensive and systematic study of the whole field, availing themselves of all contributing agencies. This work is of great importance but only as machinery is important in so far as it aids to communicate, distribute or accentuate power.

II. The Edinburgh Continuation Committee is seeking to foster the spirit of unity and strengthen the practice of intercessory prayer, as its primary and most vital function. Everything else is held to be accessory to this.

The spirit of intercession is inseparable from the attitude of expectancy,—Thy will, O God, Thy will and not mine be done. The Spirit of Intercession is receptive and not assertive, teachable and not dogmatic. It finds fullest expression in the soul most hospitable to truth, for "the entrance of Thy word giveth light; it gives understanding to the simple," and we know not what we should pray for but as His Spirit teaches us.

As the Committee studied its problems it came to recognize that it must embody that which it proposes to foster and strengthen, that is, in spirit it should be a miniature of the Church universal, the spirit for which our Lord plead in His intercessory prayer recorded in the seventeenth chapter of John,

wherein He says, "Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are." In this prayer Christ places special emphasis upon the personality of the Father and upon His own personality, not intimating that they should be merged the one in the other, but should be dominated by a oneness of spirit finding expression through this diversity of personality and strengthened thereby, and He prays for His disciples that in their very essence, after this manner, they also should be one. So there has been no attempt to break down denominational lines, to eliminate denominational peculiarities or to subordinate the denominational convictions, but to elevate and energize all these as agencies through which a unity of spirit may find accentuated interpretation.

The most noticeable feature of the Edinburgh Continuation Committee is the growth of this spirit. Its successive sessions have each furnished special demonstration of its attainments in this grace. During the meetings of the Business Committee of the Edinburgh Conference, from which a considerable number of the Continuation Committee were selected, there was a noticeable stand-off-attitude, more suggestive because unintentional on the part of the members as they discussed the fundamental and comprehensive questions which came before them. So also in the first meeting of the Continuation Committee. It is natural to judge the unknown by the known, and no one of us was willing to interpret himself fully in the presence of a company of such divergent convictions and to whose inner personal life he felt himself such a stranger. All statements were modified. No one spoke with absolute frankness. It was impossible to tell by the things said, how large and varied the area might be of that which was withheld. No one accepted everything that any other person said and therefore he himself could not expect anyone to accept all he said. Each was so sensitive to divergent statements, assuming them to be contradictions, that if he thought at all beyond his own personality he expected others to be alike sensitive. The perceptions had not been so quickened as to recognize in each the underlying element of sincerity, nor had charity grown to that point where one could make due allowance for the limited range of knowledge possessed by others concerning his standpoint because he had not charted the almost boundless range of his own ignorance concerning their standpoints. But after continuous association



two great truths dawned upon the consciousness of the members of the Committee, namely, that it is impossible for a person to differ from you more widely than you differ from that person; you are exactly the same distance apart; and that common honesty required of us to give to the other person the same privilege of holding his convictions which we claimed for loyalty to our own. Simple as these statements are, they were transforming as they became embodied as working principles.

The second meeting of the Committee was held at Durham Castle, where we were the guests of Bishop Moule. Lunching together, sitting together through long protracted sessions, taking our recreation together, worshipping together at the vesper services, there was a very manifest growth in appreciation, confidence and sympathy. This same spirit continued to develop and found fuller demonstration at the next meeting of the Committee, which was held at Lake Mohonk in central New York. On Sunday of this session, when we met for our usual Sunday afternoon service, which was a service of testimony and prayer, it was proposed that every member should speak definitely to two points: (1) What was the most noticeable evidence of the growth of the spirit of unity which had come under his observation during the past year? and (2) What would best foster the continued development of this spirit? The presiding officer called upon each member in turn to speak to these points. When I was called upon I said, first that the most noticeable evidence of the development of the spirit of unity during the past year which had come under my observation was manifest in the Continuation Committee itself: gradually and possibly unconsciously we had passed from the attitude of suspicion to that of confidence; from reticence to that of frankness; from a critical spirit to that of charity, for each one had spoken with the utmost frankness in every discussion, expecting to be interpreted in the atmosphere of his denominational affiliations, traditions and convictions, as he interpreted the others, and expecting to have his statements more appreciated because they were the interpretation of his personal environment and convictions. And without ruffling of spirit or cessation in the flow of sympathetic intercourse the meetings had continued until that present time. As one of the members said, we had all laid aside as far as possible our denominational prejudices and convictions, leaving them in the anteroom, and were talking here as children of God; and

we expected to take up our denominational peculiarities, undischarged or compromised, as we entered out into the world again, but gradually each one's interpretation was becoming wiser, more appreciative and kindly.

Second: I believed nothing else of which I could think could so contribute to the further development of this spirit of unity as to have a prayer card prepared, on which the name of one or two members should be placed opposite each day of the month, including all in alphabetical order, and that we should pray, especially, one for the other wherever we were on the day indicated, during the Morning Watch or at some other season of devotion during the day. When we first convened as a Committee, I think the individual opinion of each member was that all the other members needed to be prayed for; but through the working of the blessed Holy Spirit we had been individually brought to recognize that we, personally, needed the prayers of the other members of the Committee far more than they needed our prayers; and through this mutual intercession we might deepen our sympathies, strengthen our faith and develop a spirit of unity with a steady and consequential growth, as possibly in no other way. I hold in my hand a copy of this prayer cycle. One we keep in our book of devotions and another we carry with us, that the reminder may be constant. When the 9th day of each month comes, the day opposite which my name stands, I have a peculiar consciousness of the uplifting influence of the Holy Spirit in the recognition that throughout the world wherever the other members of the Committee may be in the service of God, prosecuting the large enterprises to which He has called them, my name is being voiced in their petitions. Nothing perhaps has done more to strengthen the spirit of unity than daily prayer the one for the other.

May I say, Mr. Chairman, in the few minutes which remain to me, a word concerning another important method of strengthening this spirit of unity and intercession? I would call attention to the fact that the Edinburgh Continuation Committee always holds its sessions in retirement. The first session after our organization was held as the guests of Bishop Moule at Durham Castle, the second convened at Lake Mohonk after the season had closed and the guests largely departed from that delightfully isolated and envied resort; and the last one was at Auckland Castle at The Hague. There

in these meetings, having eliminated legislation on mooted questions, subordinated denominational differences while in the meetings, neither attacking them by legislation nor discrediting them in discussion, emphasizing the fundamentals of our common heritage and accentuating our agreements, "If there be any virtue, any good report," thinking on these things and being isolated from the dissipations of social engagements, public receptions, requirements of other forms of church work, we lived together in the presence of our problems, taking our exercise in little groups of two or three, having our meals around small tables where special companies gathered to discuss different phases of the problems under consideration, continuing in hours of leisure our delightful converse and fellowship and quietly exchanging the social amenities which mean so much for mutual appreciation. Thus the atmosphere being undiluted and surcharged with the spirit of unity and intercession was constructive in its cumulative influence. One of our philosophical writers in the United States has said, "There are four things in the atmosphere: oxygen, nitrogen, carbonic acid gas and—education." We gave great attention to developing an atmosphere educative, constructive, charged with spiritual ozone and unadulterated, which contributed to the development of the spirit of unity and intercession.

Every member of the Committee takes its demands seriously. The fundamental conception of the Edinburgh Committee is, that delightful as the fellowships are during the annual sessions, the great responsibility upon the members individually is that each shall embody during the remainder of the year the spirit of the Continuation Committee wherever he goes and in all he attempts.

I thank you most cordially for the privilege of sitting with you during your deliberations and participating in the high functions of the China Continuation Committee, and pray that the world may know that ye are His disciples because ye have love one for another.

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## EXTRACTS FROM THE REPORTS OF SOME OF THE SPECIAL COMMITTEES

### Prefatory Note

**T**HE China Continuation Committee decided that in publishing the reports of Special Committees the following statement should be printed:

This report was prepared by a Special Committee of the China Continuation Committee, and has been received by that Committee, and approved by it as to its general substance. Without accepting responsibility for all the details in the report the Committee commends the report to the careful study of all interested in this important subject. The specific recommendations appended have been adopted by the China Continuation Committee, and full responsibility for these is accepted by that Committee.

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### On Forward Evangelistic Movement.

RT. REV. H. MCC. E. PRICE (CHAIRMAN).

*The Forward Evangelistic Movement during the Past Year.*

**T**HIS Movement can be most conveniently studied under the following divisions:—

a. The Report on the Meetings for Students, Officials, Gentry, Merchants and other Educated Classes in twelve cities, namely, Tientsin, Peking, Paotingfu, Changsha, Wuchang, Hangchow, Foochow, Amoy, Hongkong, Canton, Shanghai and Nanking. The Report of these Meetings prepared by Dr. W. E. Taylor and published three months after the meetings, both gives the narrative of the meetings themselves and also a study of the conservation of results. It seems impossible to give an epitome of it in this Committee's Report. It should be read and studied by all interested in the Forward Evangelistic Movement.

b. The Report of the Fukien Province Wide Campaign. This has also been published separately. In dealing with the cities of Foochow and Amoy it necessarily overlaps slightly with Dr. Taylor's Report on the work in the twelve cities; but the point of view is that of the Province Wide Campaign. In regard to these and other Reports on Special Evangelistic efforts it is well to state that the Compilers of the Reports took great pains

to obtain accurate and reliable statistics. Nevertheless this Committee wishes to make its opinion quite plain that whilst the figures do serve to point out some of the encouragements and some of the important lessons to be drawn from recent experience, it is not advisable to lay much stress upon them otherwise.

c. A brief Report of the Evangelistic Campaign among women and girls prepared for this Committee by Miss Ruth Paxson. This deals with meetings held in Tientsin, Paoting-fu, Changsha, Soochow, Hangchow, Foochow, Canton, Shanghai and Nanking. The discussion of this Report on the Meetings for Women and Girls led to the passing of the following motion by the Committee: "That this Committee recommend to the Board of the National Committee of the Young Women's Christian Association that Miss Ruth Paxson be enabled to give a part of her time to Evangelistic work for students in relation to the plans of the Special Forward Evangelistic Movement Committee of the China Continuation Committee." This was subsequently endorsed by the Executive Committee of the China Continuation Committee and has been approved by the National Committee of the Young Women's Christian Association.

In the three reports of evangelistic effort which have been mentioned, this Committee desires to call special attention to the sections which attempt to set forth the chief lessons of recent experience. In January last this Committee met for six days, and a large part of the time was devoted to the consideration of these lessons. The result of this consideration is embodied in some of the Findings with which this Report closes.

In addition to the three parts of the Evangelistic Campaign already mentioned, the Committee has heard or received brief notices of various other special efforts such as the meetings in Changsha, Siangtan and in Pingkiang; also of the results of China Inland Mission work, and of meetings in Wuhu, Lu-chowfu (An.), Chuanchow (Fukien), and of the work of the Rev. Ding Li-mei in Szechuen. These are, of course, only a few instances of the widespread evangelistic efforts, whether ordinary or of a more special Evangelistic Movement, which would have been impossible, but for the years of patient evangelistic effort carried on by the Missions and Churches: work which is still going forward and will doubtless continue to go forward on

unconspicuous lines which hardly come under the definition of an organized movement. At the same time it is evident that all the Evangelistic work may receive strong encouragement and most valuable aid from this organized Forward Evangelistic Movement. With the hope of rendering a really helpful service to the whole Church in China this Committee appointed two of its members, Dr. W. E. Taylor and the Rev. A. L. Warnshuis to be responsible for the preparation of a "Handbook of Suggestions for United Evangelistic Work." This action has been approved by the Executive Committee of the China Continuation Committee, which has also voted a sum of \$100 for the printing expenses.

Findings growing out of the experience of the past year.

*(This section is especially recommended by The China Continuation Committee to the consideration of the Missions and the Home Boards.)*

a. This Committee finds that in the further development of plans for the Forward Evangelistic Movement much larger attention must be given to the training of church members in Bible study classes, preparing them for personal work and for the leadership of Bible Classes. We cordially recognize the very valuable work done by the China Sunday School Union and the Young Men's Christian Association in the preparation of Bible study courses and the training of teachers, but we find that there remains much to be done to meet the needs of various classes of men and women in the churches and among inquirers and we recommend that the National Evangelistic Secretary when appointed devote special attention to the important task of providing for these needs. We would also urge the necessity of joint conference on the part of all agencies which have these and kindred ends in view.

b. In planning for united evangelistic work the Committee would call attention to the importance of keeping in mind that the aim should be to reach the family and not merely the individual, and that, therefore, the co-ordination and interrelation of work for men and for women should receive careful consideration. Wherever meetings for men or women alone are held, the Committee in charge of the follow-up work should, as far as possible, endeavour to include in its plans other members of the family as well as the new inquirers.

c. This Committee feels that great importance should be attached to the matter of giving enquirers enrolled in Bible



Classes opportunity to express themselves in service to others. Some plans for such expression should be made to parallel the follow-up work of the Bible Classes for enquirers. This should begin soon after the meetings but not until the Bible Classes have been thoroughly organized. Such activities as the conduct of night schools, efforts to improve the health and sanitary conditions of a city, study of social conditions in the city, etc., are suggested as forms of service adapted to this purpose.

d. After studying the work of the past year the Committee believes that the following conditions are essential to success in undertaking special united evangelistic work in a city where several missions are at work :

(1.) United, co-ordinated effort of the Christian forces in the city not only in the preparation for mass meetings but also in following up the work begun by such meetings.

(2.) Adequate supervision involving the definite appointment of two men, one Chinese and one foreign, (and similarly, where meetings for women and girl students are also planned, two women, one Chinese and one foreign) to be Executive Secretaries, definitely set aside for this special evangelistic work, giving their full time, if possible, for a whole year, and certainly for not less than six months, the larger part of that time being subsequent to the meetings.

(3.) The appointment of an Executive Committee, fully representative of the forces uniting in the special work. This committee should continue its work after the meetings, accepting full responsibility for maintaining the follow-up work.

(4.) The raising by that Executive Committee of a sufficient budget to meet the necessary expenses.

(5.) Careful organization with a view to provide a sufficient number of Bible Study Classes. This should include the training of teachers, and the selection of courses of study adapted to various groups of men, and women.

(6.) The decision to hold the meetings should be made early enough to make possible thorough preparation for the follow-up work. This preparatory work should include a thorough survey of the field to determine definite objectives and forces available, personal cultivation of influential men and women to win their confidence and friendship, and especially the training of Bible Class leaders, some of whom may be sent to special summer conferences or schools organized for this

purpose, and all of whom should be enrolled in normal classes with opportunity to put into practice the methods that are to be employed in the follow-up work.

*e.* After studying the experience gained in the Fukien Province-Wide Campaign, this Committee believes that the following conditions are essential to success in such provincial movements :

(1.) Preliminary experience in such special work in one or two of the largest cities in the province—not less than one year before the beginning of the province-wide work.

(2.) The cordial co-operation of the Christian forces in a sufficient number of the larger centres in the provinces, in each of which cities the conditions for success in a local centre so far as applicable should be met.

(3.) The appointment of a provincial committee of men and women, representing the Christian forces in the province.

(4.) The appointment of two provincial Executive Secretaries (Chinese and foreign) for a period of at least one year. If meetings for women are to be held in several cities, there should be in addition at least one woman as an Executive Secretary.

(5.) A provincial training conference for both men and women to be attended by representatives from each of the centres where the work is to be carried on.

Recommendations of the Committee adopted by the China  
Continuation Committee.

*a.* To keep before the Church the urgency of the existing opportunity for a Forward Evangelistic Movement among all classes which would seem to be limited only by the vigor of the spiritual life and the preparedness of the working forces of the Church.

*b.* *To promote, by such means as may lie within the power of this Committee, the movement for more thorough Bible Study and teaching both for Christians and inquirers.*

*c.* To be ready to serve the Church in China (1) as an agency in supplying information concerning available evangelists in China or from abroad: (2) and in endeavoring to find and secure such evangelists for special service as may be called for. This Committee, however, does not undertake to provide

the necessary finances for the salaries and other expenses connected with the service of such men.

*d.* To give such assistance as is within this Committee's power in the carrying on of special evangelistic work in such cities or provinces as desire this assistance, and as meet the conditions which this committee believes to be necessary for the success of such campaigns.

*e.* To study and suggest how the evangelistic experience of the past two years can be adapted to the needs of the smaller cities and towns and to assist as far as possible such places as may desire help of this kind.

*f.* To undertake to find out what suitable literature for evangelistic purposes is already available, to take steps to secure the preparation of such books as are urgently needed, and to help in making known the methods that have been found most successful in getting such books circulated and read.

The Committee also recommends that we express the earnest hope that Mr. Sherwood Eddy may revisit China this year, and, in the event that he finds it possible to do so, that this Committee co-operate with him in special work in a few cities, especially along these lines:—

(1.) For the deepening of the spiritual life and the training of Christians in Bible Class teaching and personal work.

(2.) For securing Christian decisions amongst those who have already studied in Bible Classes and amongst other known inquirers.

(3.) For students in Christian Colleges.

The Committee feels it to be most important that Mr. Eddy, if he comes, should give five to seven days to each city which he visits.

Special Resolution adopted by the China Continuation Committee.

This Committee voices its devout thankfulness to God for the marvelous opportunities which He has opened before the Church in China, opportunities which are growing more and more widespread. Wherever united Evangelistic effort has been made during the past year, the same readiness to hear the Gospel Message has been apparent. Thus far we have touched only the edges of the opportunity. A task of such great proportions and so full of promise calls with increasing urgency to the Christian forces of China to move forward unitedly with renewed faith and consecration.



The Committee reaffirms its conviction, greatly strengthened by the experience of the past year, that the appointment of a National Evangelistic Secretary is of paramount importance for the successful development of the Forward Evangelistic Movement.

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## On Theological Education

E. W. BURT (CHAIRMAN.)

### *Lower Grade Theological Schools.*

**T**HERE is a general and gratifying tendency to accept the findings of this committee's last year's report, wherein the broad outlines of the subject were defined, and approve the standard then set forth for College graduates under training for the Ministry. But at the same time it is abundantly evident that in many parts of China some years must elapse before that standard can be reached, and that meantime the simpler or lower courses now in operation will continue to serve a useful part in preparing country evangelists and pastors for village congregations. The general opinion of the Committee is that it would be more or less waste of time to discuss in detail these lower courses, because conditions differ so much that every field is forced to follow its own line, so as to make the most of its existing circumstances. In other words the local conditions and demands must be the determining factor. Meanwhile, the China Continuation Committee should hold up the Theological course for College graduates as the goal to be steadily aimed at and to be reached as soon as local circumstances permit.

It was, however, felt that the completion of a Middle School course should be the normal entrance to this Lower Grade Theological course, just as the completion of a college course should be the normal entrance to the Higher grade Theological course.

With regard to the subjects taught it seems needless to draw up a fresh list, for with the exception of Greek and Modern Languages there is nothing in the present theological course which is not of importance to this lower grade of students. But such courses should be abbreviated and simplified and still more attention should be given to the Bible itself.

It is when we begin to go into details as to the best course for training the various types of workers, known as Lay Helpers, Evangelists, Catechists, and Aided Preachers, that we meet with the greatest differences of opinion, and it therefore seems best to leave this question entirely aside until we are comparatively clear as to what we want for the Ministry. We are in danger of tackling too many subjects at once, and really affirming nothing with force. The great thing brought out by the recent Forward Evangelistic Campaign in Fukien is the absence of Christian leadership, and it is sound policy to leave all other questions until we have got near a solution of the mental and moral equipment of the Leaders. For the most part, such men will not be found in the ranks of these lower grade men. They have not and cannot have the vision and the ambition. We want, not so much people who will do as they are told, but people with initiative who will tell others how to succeed. Therefore—however details may be worked out in different districts—the lower course should be parallel to rather than preliminary to the training to be given in the Ministerial Colleges. It should be complete in itself, calculated to fit a man for his life-work as a catechist, be more or less an outline of what will be done in much greater detail by ministerial students. Essentials are the same—only the treatment should differ. This parallelism will keep in view the fact that sometimes a catechetical student with few advantages but plenty of brain might pass after real proof of ability into the higher grade Ministerial College. It is doubtful if the Church is going to be run permanently by two distinct kinds of ministry. In the past we have necessarily relied mainly on the catechist. In the future, as the Chinese Minister looms larger, the Catechist's work will tend more and more to be done by the voluntary lay-worker. There will still be need for Bible Training Institutes, but in all lands the ministries of all churches are essentially of a single type and it can only be a question of time before that too is realized in China.

#### *Need of Theological Literature.*

So much for the Lower Grade Theological School. Passing next to the division of subjects and hours to be given to each in the Higher Theological College, there is naturally some difference of opinion, but on the whole about four periods of class-work a day are felt to be enough for students of this grade

among whom it is most necessary to encourage habits of private reading and personal study. Here, however, we meet with one great practical difficulty which confronts the Chinese theological student—the paucity of a good theological library in Chinese. When we recall the wealth of literature that was open to us in our own college days, we realize what a great disadvantage the theological student is under in China. This is indeed the real reason why some of the present college curricula appear crowded.

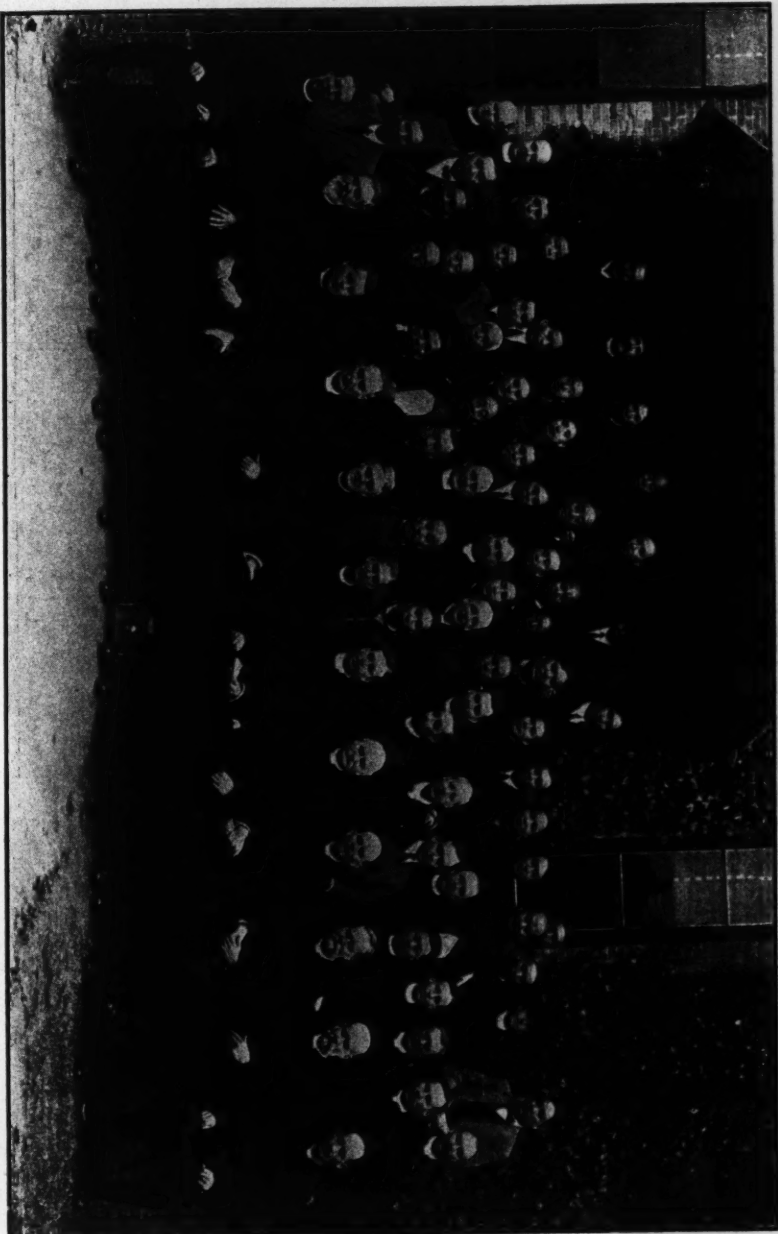
The fact is that the Chinese theological student is much more dependent on the personal oral teaching of his teacher than is commonly the case in the West. One of the duties assigned to this committee was the collection of a list of text-books found most useful in theological teaching. The result is most meagre and disappointing. In the greater number of subjects there are no Chinese text-books and even where they exist they are for the most part so elementary that they have to be supplemented by oral lectures. While this method has many disadvantages and greatly increases the burden on both pupil and teacher, it is not without compensations in so far as it certainly tends to impress the personality of the living teacher more deeply on the pupil than any reliance on text-books could do. Nevertheless, there is a crying need for good theological literature—something, moreover, beyond the mere manual or outline. Yet with the present numerous and understaffed schools it is impossible for the missionary to find the leisure requisite for the production of really first-class works. If the present teaching staff were redistributed over say half the present number of institutions, something worthy might no doubt be accomplished. Again, as the student becomes really master of a modern language, a great world of inspiring literature is thrown open to him, but at present only a small percentage of theological students are able to enter into this rich inheritance.

#### *Number of Theological Schools.*

This brings us to the question of the number of institutions doing theological work in China, and whether that number is excessive, and if so, how it may be reduced.

The China Mission Year Book officially reports that there are no less than 143 theological institutions of all grades, with 3,524 students, or an average roll-call of 25 each. This





DELEGATES TO THE GENERAL SYNOD OF THE CHUNG HUA SHENG KUNG HUI, APRIL, 1915. (See Page 389.)

6th row:—Mr. P. J. Turner, Rev. W. H. Aldis, Rev. Ku Ho-lin, Rev. Li Tsun-lan, Mr. Y. T. Tsang, Dr. U. K. Koo, Mr. T. L. Tsen.

5th row:—Rev. T. A. Scott, Mr. Chang Tsun-chieh, Rev. Ding Tung-ong, Dr. E. S. Tyan, . . . . . Mr. V. Y. Nylin, Rev. Yu Lu-chien.

4th row:—Rev. J. W. Nicholas, Rev. Au Pan, Archdeacon Hu, Rev. Indel Tsen, Rev. Bernard Tsen, Mr. Wu Shoh-ich, Mr. Cho Lik-dik, Mr. Lau Kieng guong, Rev. T. Hsi, Rev. Lei Ming-hsia, Rev. S. C. Hwang, Dr. T. K. Shau, Mr. Y. Y. Yiao, Rev. Song Vi-sing, Archdeacon Sing, Mr. P. K. Loh, Rev. Pang Ling-seng, Rev. James Parker, Mr. Poon Yi-ying.

3rd row:— . . . . . Rev. Wei Pu-yung, Rev. J. Kao, Mr. Wan Chuan-kuan, Rev. H. J. Benham Brown, Rev. L. B. Ridgely, Mr. John Shih, Archdeacon Monte, . . . . . Rev. H. Barton.

2nd row:—Mr. S. C. Lin, Rev. T. H. Tai, Rev. Ho Po Wan, Mr. Ma Peng-yuan, Mr. Li Yuo-ling, . . . . . Rev. Henry Mathews, Rev. H. S. Phillips, Dr. H. B. Taylor, Rev. C. J. F. Symons, Rev. Y. Y. Tsin, Rev. K. J. Lee, Rev. Frederick Jones, Rev. G. H. Simmons, Archdeacon Byrde.

1st row:—Right Rev. D. T. Huntington, D.D., Right Rev. W. Banister, D.D., Right Rev. G. D. Huff, D.D., Right Rev. F. L. Norris, D.D., Right Rev. F. R. Graves, D.D., Rev. F. L. Hawksford, D.D., Rev. S. H. Little, Right Rev. W. W. Cassels, D.D., Right Rev. L. H. Root, D.D., Right Rev. H. McC. E. Price, M.A., Right Rev. H. J. Motony, D.D., Right Rev. W. C. White, D.D.



sub-committee is, however, convinced that there is some mistake about these figures, and that such a large total can only be reached by including short-period training classes and other similar efforts which cannot properly be termed theological institutions.

In fairness it has to be remembered that these schools cover two or three distinct types of work, and that a large proportion of their graduates become lay helpers, catechists or country evangelists rather than fully ordained ministers of the church. But making every allowance for this fact and also for the immense size and dialectic variety of the field, it appears likely that the number of schools could be reduced by one half with advantage to the cause of Christ. One real Theological College ought certainly to be enough in a province, and in some cases one is already serving several provinces. The Lower Grade Bible Training Schools might be rather more numerous, though it seems as if every real interest could be conserved and economy secured through union of such institutions. As one member of this Committee writes: "The existence of such a number as you report is a veritable crime against the givers at home and the Body of Christ." We must amend our ways in this respect if we would meet the present opportunity. Our present use of our Theological force would not commend itself to an impartial and sympathetic spectator. We are not making the very best use of our total limited resources. There can be no doubt that the children of this world are wiser in their generation than the children of light.

How to find a remedy is not to be hastily discovered. The first step must be a careful survey of the actual situation in each province or language area. This survey could best be undertaken by the Federation or other similar bodies. The publication of the results of such a survey would probably do much to stimulate co-operation.

*Proposed Advanced Grade School.*

*(This Section was referred back to the Committee for further Investigation.)*

We now come to the question whether the time has come to establish in China, over and above the existing types of Theological Schools, Union Theological Colleges of Advanced Grade to be carried on mainly in Western languages.



The consensus of opinion is favourable to the establishment of *one* such College in close connection with a University at some central place such as Nanking.

As one result of Mr. Sherwood Eddy's campaign, there is a prospect that within another year at least one thousand and perhaps two or three thousand educated men will be entering the Christian Church. Hence the importance of doing everything possible to prepare a Chinese ordained Ministry which shall be able to hold these men true to their new faith and to secure their allegiance to the Church and their loyal co-operation in the extension of Christian work throughout China. The Christian ministry at present in China has done noble work, but it was hardly raised up with this new type of church member in view, and it is in very great need of strengthening. Now it is only by mobilising all our forces in close alliance that we can successfully attack this difficult problem and create a leadership equal to the new conditions which have arisen. Individual Missions and Theological Schools, acting independently of one another, cannot find an adequate solution of the problem.

Among the reasons for the establishment of such an advanced college are the following :

1. It will train efficient theological teachers for other seminaries. This is a great need. In many of the present colleges all the strictly theological teaching is done by the foreign missionary, simply for lack of sufficiently equipped Chinese, and yet we all look to the time, and ought now to plan definitely for it, when the burden of this work will be shifted to Chinese shoulders.

2. It will train leaders who will be able to take charge of large districts.

3. It will train leaders for our important centres.

4. It will stimulate theological education all over the country as nothing else can.

The coming into the Church of the more highly educated classes is already accentuating this as one of the needs of the near future. The service of men of note in the home-lands might be secured to spend a term or a year in such a College.

At the same time, as one member of the Committee points out, there are snares and pitfalls which should not be overlooked. Such a college as that contemplated must not be in any sense a substitute for the course provided for the ordinary

Minister. So interpreted, it would have the unfortunate effect of retarding the rise in the general level of theological work. Our main business is to raise standards everywhere, especially the general standard. Last year the China Continuation Committee limited itself to only one question, *viz*: At what standard are we to aim for the training, not of catechists or country evangelists, but of the regular Chinese Ministry, which is to take its place side by side with the Ministries of other lands? The China Continuation Committee recommended that as a prerequisite such men should be graduated from a College or its equivalent. Such students will therefore be grounded in Mathematics, Science, Philosophy, History and almost certainly in some modern language, as well as in things more distinctively Chinese. The proposed curriculum was to meet their case. Such men are now under training in several centres and others are appearing. The ordinary Theological course (allowing always for special exceptions) is thus to be a post-graduate course. Hence it must be clearly understood that this super-imposed Highest Course to be carried on in Western Languages is not a mere net to catch the western-trained student. Any knowledge he has acquired is to be utilized in the ordinary Theological course. Unless we are to go back upon ourselves and defeat our own ends, we must insist upon this point. We want College graduates *as a rule* in our ministerial training colleges. We want the Church generally to know and realize that their Ministers *as a rule* have added a Theological training to their Arts College attainments, and we want students themselves to realize that the Ministry is a great vocation, intellectually as well as otherwise, and one demanding all their highest previous gifts and learning. Therefore, we must take heed lest the establishment of the Highest College should militate against the course as laid down for the ordinary Minister.

It should rather be understood that, after men have taken their ordinary post-graduate theological training, opportunities should be afforded to a few picked and brilliant men to pursue their studies at some Union School of the highest possible grade. At present some men can obtain what they seek only by going abroad, a way naturally closed to all but a very few. There is need for expert theologians in China as elsewhere and it ought to be possible to supply the need here. In the ordinary Theological course Western books must for the time being be used,

whatever language be the medium of instruction, and, if any one Higher College is established, it should be in the interests of Theology and not for the flattery of the intellectual attainments of any candidate for the Christian Ministry. In short, such a college would supplement the ordinary Ministerial Training School much in the same way as certain famous schools on the Continent of Europe supplement the theological schools of America and Great Britain, *viz.*, as places offering facilities for further study and research along special lines on the part of picked men, who might be equipped to occupy important chairs on the faculties of the other Theological schools of their country and eventually make valuable contributions to the theological thought and literature of the growing Chinese Church.

To create such a College is no light task. It must become one that can hold its own on its merits with similar institutions in Christendom. Otherwise it would be a fraud to divert promising theological scholars from those other institutions. If anything is to be done, we must first secure the hearty and combined support of all the Christian forces working in China. Even so, it will need a great effort to secure men of known power and distinction who shall command the respect and confidence of the whole Church without which it would be doomed to failure in its infancy. For it would be essential that each professor in such an institution should owe his appointment solely to the fact that he had already won his spurs in some department of theological study and become a recognized authority therein.

No great stress should be laid on the fact that the work would mostly be carried on in Western Languages. This alone would not justify the establishment of such a College, nor differentiate it sufficiently from other schools. The grade of work done must be really more advanced than what has been done in any of the existing colleges. Its usefulness would be judged by its ability to prepare selected men for special tasks beyond the scope of the ordinary Ministry.

Recommendations of the Committee adopted by the China Continuation Committee.

a. That the China Continuation Committee instruct the Special Committee on Theological Education to appoint a small sub-committee, which should, upon the basis of the list of theological books already reported, determine what are the most



urgent and important needs and make definite suggestions as to filling them, naming subjects and possible authors or editors.

b. That the Special Committee be instructed to take steps to make a careful survey of the actual situation in each province or language area with reference to the number and grade of theological schools.

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## On Business and Administrative Efficiency

F. S. BROCKMAN (CHAIRMAN.)

### *Introductory.*

**T**HE early era when evangelistic effort with heavy but simple demands was almost the only form of missionary work is giving way to the present period of bewilderingly complex duties. This expansion has forced us into a period of organization and specialization. The Committee on Business and Administrative Efficiency is making a study of the organization of missionary work with a view to finding what plans of organization are proving most efficient and to investigate if possible the principles of efficient missionary administration.

In the report the standpoint taken has been that of the mission rather than of the Chinese Church. This is done because for the present the mission in most instances rather than the Chinese Church is the centre of administrative control.

The Committee in preparing this report is aware that administrative efficiency in itself cannot bring the highest success in missionary work; the transformation of lives is the work of God, and the power of God is the one great resource upon which missionary work must depend. Missionary work, however, has certain aspects which are similar to those of large commercial and industrial enterprises, and in these aspects the same principles of organization apply to missionary work as to commercial and industrial. For example, money expended by the mission is subject to the same exacting standards of business practice as in that of a large corporation. A poor organization may waste the time of missionary workers in the same way as it will that of workers in an industrial plan. A poor architect, an inexperienced superintendent-of-buildings, an incompetent contractor, will produce similar results in the erection of a mission building as in any other building. An inexperienced

book-keeper with a bad system is as costly to a mission as to a business firm. A mission cannot hope for immunity from the consequences of bad business methods and poor organization because of its spiritual aims.

#### FUNDAMENTAL PRINCIPLES OF MISSIONARY ADMINISTRATION.

1. *The aim and scope of the work and its broad lines of policy should as far as possible be definitely settled and fully understood by both the Mission and the Board.*

The China Inland Mission is an example of a work with definiteness of ideal and general policy adhered to continuously for a number of years. This has covered in this case limitation of territory, emphasis in kind of work, relation to other missionary organizations and determination of the principles to be observed in obtaining support for missionaries.

Such definiteness of aim is to a mission what a constitution is to a country ; it becomes the mission's principle of growth. It is a compelling force for unity because the attainment of the common ideal is the glory of all. Departmental jealousies give place to a spirit of co-operation.

This definiteness of aim is a great saver of time. Many questions do not need to be discussed ; many calls for service and demands for opening new work are automatically settled. The distribution of forces and funds has a guiding principle.

Without such an aim all sorts of tangents will manifest themselves. No mission should grow by the coral reef method, each person adding what he wants, when and where he wants it.

Such an aim or ideal should not be so rigid as to preclude the clear leading of God's spirit in another direction, but a radical change should not be allowed until after the fullest consideration and for the clearest and most convincing reasons. A mission should not permit the whim of a wealthy donor, the sentiment of an active and persuasive woman or the determination of a strong-headed man to veer the bark from its true course.

Successful missionary work is due as much to what a mission has declined to do as to what it has done. Some missions now find themselves unable to make the rapid progress offered by the opportunities of the present time because they are handicapped by the burdens inherited from a previous generation.

2. *A Mission, or the Missions of one Board, should at regular intervals take accurate account of resources in men, money and equipment; review the needs of the whole field; and map out a clear-cut programme of work covering a definite period.*

This programme is different from the general policy and aim referred to above; it determines the immediate methods and policies toward the accomplishment of the far off aim. Such a programme should cover in its main features a period of five or more years, but should be revised and have its details filled in each year. It should cover such matters as the number of new missionaries to be asked for and in order or urgency, the number of new Chinese workers to be added to the force, the occupation of new territory, new buildings to be erected, the distribution of funds, and the main lines of emphasis. All work should be fitted into this programme; any decision as to enlargement should be reached in the light of it; all departments of effort should be co-ordinated with a view to carrying it out. It should be broad and statesman-like, yet definite and compassable.

The national councils of the Presbyterian Church and of the London Missionary Society have since their organization done splendid work in definite and comprehensive plans for all the missions which they represent. Such small but representative bodies of experienced men afford excellent organizations for working out a constructive plan.

Such a plan is of great value not only on the field but is often, when made known to the home churches, of important service in increasing gifts of men and money. In Korea several years ago the Southern Presbyterian Mission decided the number of stations, the number of foreign workers and the equipment necessary in the part of the Korean field which had been assigned to the mission. The whole was presented to the church in America. The church responded much earlier than the fondest hopes of the mission had anticipated.

In mapping out work, careful study should be made of the force and time required for its accomplishment. This means an accurate, comprehensive and minute study of the work to be done. A piece of missionary work is usually more complex and difficult than appears on the surface. In the enthusiasm which comes with the first view of an opportunity, even known difficulties are minimized. A mission thus obligates itself to a task altogether too great for the time at the disposal



of its staff. This is probably the greatest sin in missionary administration. It results even at the beginning in work poorly done, the breaking down of workers, and later the abandonment of work or its frequent interruption. The task is always hopelessly beyond accomplishment and the workers are too burdened and harassed to respond to suggestions. Under such conditions it is useless to try to introduce measures of efficiency.

While a compassable task constantly spurs one to the exercise of his best powers, an unattainable task kills enthusiasm.

In this respect we might well study the example of industrial institutions where the most minute study is made of the time required to perform each task of the thousands of workmen. In some factories minuteness is carried to the point of knowing within a fraction of a minute the time required for every operation. It is true that our tasks are largely not mechanical and not capable of the same rigid standardization, but the fact that we cannot determine within a fraction of a minute the time that work will consume, does not mean that we should make no effort to determine whether it will take one man one year, or two men five years.

This undertaking of tasks far beyond our time and strength has its main cause in our feeling that we cannot afford the time to minutely investigate the situation and patiently think through its problems. Planning is costly in time and effort but not so costly as the drifting into situations which mean certain disaster.

One of the most common mistakes we make is to disregard the demands made upon the missionary force because of furloughs and emergencies such, for example, as sick-leave. About fifteen per cent of the missionary force is constantly on furlough, about five per cent of the remainder of the force are lost during the year because of emergencies. In manning a field, therefore, a staff twenty per cent greater than that required on the field at any one time should be provided. A certain proportion, therefore, of the missionary force should always be kept at such tasks that they can be easily withdrawn to meet the demands growing out of emergencies and furloughs. A schedule of furloughs and supplies should be worked out from five to ten years in advance and frequently revised.

3. *As far as possible, each person should give his time and energy to that form of effort which he is by natural ability and training best fitted to do.*

The functions to be performed by the missionary body are now so varied that specialization is necessary. The small school has grown into the medical college, the theological college, the normal school and the university, all of which demand teachers, highly trained in a number of different lines. The preparation, publication and distribution of literature has become a huge undertaking that calls for experts. Large buildings are being erected or are now demanded, and these require the technical knowledge of the architect. The Treasurer's work has assumed such a volume that the missionary trained for evangelistic work is unequal to the financial administration of the mission.

Some of the boards have been slow to realize this. In a laudable desire to continue the emphasis upon evangelistic effort, they have insisted upon sending only men trained for evangelistic work long after specialists in other lines are demanded. The evangelistic missionary in many cases is still put to keeping books, erecting buildings and doing other things for which he is not specially qualified, with the result that his long training for evangelistic work is unused and he is transformed from an efficient to an inefficient agent doing but a fraction of the work which an expert would do in these lines. In a vain effort to preserve the evangelistic emphasis this emphasis was in a measure lost.

The medical work in like measure has suffered by a policy or lack of policy which gives a man four years for his preparatory school work, four years for his Bachelor of Arts degree, another four years for his medical degree, one year in a hospital, two years of language study on the field, and puts him at the end of this time to superintend the erection of a residence—something for which he is in no respect qualified.

Many missionary buildings have been erected by those who had no taste, training or experience for the work. The average missionary compound or college is all too eloquent and pathetic a monument to the folly of the system which forces this upon the missionaries.

Some missions having the feeling that all the members of the mission should be kept in touch with all departments of the work, in order to hold their fullest sympathy have followed

the policy of rotating the membership of the committees, so as to ultimately place each member of the mission on every committee. In the early days of missionary work, when the missionary was apt to be called unexpectedly from any line of work to any other, there was perhaps wisdom in this policy, but when the functions have become so highly specialized that such interchange is impossible, this policy is directly opposed to the highest efficiency. It brings the whole mission to a dead level of comparative inefficiency; the expert is constantly held up and check-mated by those who are incompetent to give expert judgment.

The ideal of administration from this standpoint is described by a skilled administrator as to have each man perform those functions which he is best fitted to perform, and prohibit him from interfering in the performance of those functions about which he is not specially qualified to give opinion.

4. *The Executive function should be so clearly defined and located that business can be carried on with despatch.*

The problem of the administration of the mission during the interim between mission conferences is for many missions a serious one. This does not apply perhaps to those missions with an executive officer, such as a Bishop or a superintendent, but a mission with a congregational or democratic form of government often finds itself tied up for eleven months of the year with no person or persons at hand to consider questions and make final decisions.

Some missions attempt to meet the difficulty by an executive committee. In other missions a number of committees are appointed, such as the property committee, examining committee, educational committee, etc. As a rule administration under committee management is slow, timorous and inefficient. The committees are usually large, members live in widely separated places and are often not specially qualified for the committees on which they serve. Business is transacted by correspondence or by a hasty meeting just before the annual conference. Authority is frequently either withheld from the committees or so grudgingly given that they fear to exercise it. Important questions which come before them are referred to the annual meeting or by correspondence to each member of the mission.

The Canadian Methodist Mission has devised a modification of the committee executive which is proving of real



practical efficiency. The mission selects a small executive, all of whom must reside in one center. Regular meetings are held one afternoon a week. This center is always the same city. The Secretary-Treasurer of the mission is, *ex-officio*, a member of the executive committee. Other members are elected from year to year, but as a rule the same men are chosen unless absent on furlough. The executive has full power for decisive action. In each of the nine other stations of the mission outside the city where the executive reside, the mission elects an adviser or correspondent in order that the executive may keep in touch with the sentiment of the mission. It may consult these advisers, or the whole mission through the advisers, on matters which are not urgent. The opinion of the advisers of course has weight with the executive, but action is by vote of the executive and not of the advisers. The minutes of the executive are published immediately after each meeting and distributed to all members of the mission and sent to the home board. The great satisfaction which has followed the use of this plan is due to the following characteristics which it possesses :

a. The executive is located in one center and decisions on urgent matters may be rendered within an hour's time.

b. There is an element of permanency in the executive. The Secretary-Treasurer is a permanent officer and is an *ex-officio* member of the Committee. The place for the executive is the same. The same men are usually re-elected year after year. There is no rotating of membership on the executive so as to pay compliments or for fear that the power will fall into the hands of a few. The members of the executive gain large experience in dealing with the affairs of the mission and have time to gain wisdom in their decisions.

c. Authoritative action is given to the executive. This has been a matter of gradual growth. The experience of the mission is proving the wisdom of placing increasing authority in their hands so as to secure rapidity of action.

d. Regular weekly meetings are held and business is thus kept up to date.

e. The minutes of the executive are circulated at once among all members of the mission and the mission is thus kept informed and interested, and any suspicion that might arise is avoided.

Some missions have been so anxious to safeguard the executive function that they have paralyzed it or caused it to suffer atrophy. Such a course is not necessary to preserve democratic government. Democracy holds the power to delegate authority, and in any organization of any considerable size power must be delegated in order to gain efficiency. A person who possesses authority and proves unwise in its use should be relieved of it. The bane of missionary administration is the endless time which it requires to do authoritatively the simplest things. Time is spent in various committees discussing and re-discussing a trivial matter which would be decided in a few moments by one or two responsible persons in a business or government organization. Here is the great leak in time which prevents missionaries who have come out to preach the gospel, finding time to preach. Hours are sometimes spent to authorize the expenditure of small sums, and the amount is lost whatever disposition is made of it.

The annual missionary conference which is held by most missions is valuable to deliberate on plans and policies, but it can never serve as an executive. Time is needed for deliberation; speed in execution. Much time is wasted in constantly referring a question from one committee to another, from a committee to the annual meeting and from the annual meeting to the home board. This long process is necessary in matters of great importance, but a proper valuation of the missionary's time would diminish the number of questions thus referred.

*5. Methods of work where possible should be standardized.*

There is a best way of doing things. This is what is meant by a standard. When a better method has been discovered, then it of course becomes the standard. In the sense here used, standardization does not mean perfection. When this best way has been discovered by a group of workers after years of careful experimentation, it is not necessary for an individual or another group of workers painfully to go over the whole process. Everybody does not have to think every question through each time. Experience should not have to be bought the second time, not to say the twentieth. Standardization gradually increases the automatic workings of mission machinery. What would otherwise require the prolonged consideration of a committee of the wisest members of the mission is settled in a moment by a clerk.

The past few years have shown a most gratifying progress in the standardization of methods in all sections of the country and in many varieties of work. Several missions have standardized the requirements for the opening of a day school ; such, for example, as requiring that the school house shall have light, ventilation, drainage, that it shall be furnished with seats, desks, chalk, black board, maps and a clock, in some cases the minimum number of pupils is given ; and standard course of study is printed, and the definite qualifications of the teacher named.

The Evangelistic Committee gave this year a good example of the value of the standardization of methods in the instructions which were sent to each city which hold an evangelistic campaign. Through the failures and successes of the different cities during the 1913 campaign, they discovered certain elements in preparation which were necessary for satisfactory results. These were carefully written out and placed in the hands of each campaign committee. A city had to agree to come up to the standard of preparation set by the Evangelistic Committee before the campaign was approved by the Committee. By this means each city entered into all of the experiences of the preceding year.

Through the assistance of expert accountants or business agents, much progress has been made in various missions in the standardization of business methods.

But the beginning has only been made. There is still an almost limitless scope for the application of the principle. Mr. Sidney J. W. Clark, after more than a year spent in investigation of mission methods in China, says "my surprise did not arise from varying degrees of efficiency, this was natural ; but from the fact that no effort was made to prevent inefficiency or to help the efficient. . . . I look upon it as a weakness in missionary societies that, although in almost every department there are some men who are doing model work which might well be taken as the standard for the whole, yet they have no machinery for preventing inferior work or to bring the work up to the level of the best. . . . So far as I am aware, there is no tabulated information to guide a doctor in equipping his hospital or in stocking his dispensary. Each does the best he can and finds out afterwards how much better he might have done. Ill-balanced stocks are by no means rare and in many cases the quantity of 'dead' drugs is far too



high. . . . I was surprised that some societies have no uniform system of book-keeping and that each missionary made his own. *In one mission station I noticed that five successive missionaries had each adopted a different method of book-keeping."*

Mr. Morris L. Cooke, in a report to the Carnegie Foundation on the Teaching of Physics in a number of American Universities, says, "It must be considered remarkable that in any line of endeavor which has been continuously followed by educated and specially trained men for several hundreds of years, almost nothing has been so systematized and staked down that it has ceased to be now almost a day to day matter for discussion. In most lines of business, for instance, there are certain printed forms used by practically every concern in the same line. Business practices have so crystalized that the methods of two concerns at remote points will be in many cases almost identical."

6. *Such records as are necessary to afford reliable data for marking progress and throwing light on problems should be continuously and accurately kept.*

Even a slight study of a large corporation makes clear the value which business places upon records. The records of a railway are kept under thousands of separate headings. The most skilled minds are used to work out the system. It preserves the account of the detailed actions day by day of its thousands of employees. Millions of dollars are spent annually by railways alone, and a whole army of men are employed in making, classifying and perfecting the records. This we may be sure is not done for sentimental reasons nor as advertisement, but this record of the past is considered necessary in order to prepare a rule of action for the future. Such care is taken by the scientist that he is able to record the millionth of a degree of heat or measure the millionth of a second of time. A publisher who makes a record of his costs so as to detect a saving of a hundred-thousandth part of a cent per page in his newspaper shows to what extent the business world has attempted to apply the processes of the scientist to itself.

The time expended in making these investigations is considered necessary for further progress. The purpose of records is to afford checks on growth or the lack of it, to furnish a scientific basis for increasing efficiency. Records or statistics are not of value in themselves; their worth is measured by the

value, not the amount of information they furnish. Some information about our work is valuable, much is not. We wish to know whether the money expended is most economically expended, the time used to the best advantage, the methods the best.

Most missionaries have misgivings as to the value of records and especially statistics in missionary work. This is not strange, and indeed is wise. So much in missionary work is illusive and escapes statistical tables. The lesson from this fact, however, is not that no record should be kept and no attempt made to record the history of the past, but that these records should be studied with a realization of their inadequacy, even when absolutely accurate.

#### A CENTRAL BUSINESS AGENCY.

The Committee on Missionary Business Methods at the Shanghai Continuation Committee Conference, February 11th to 15th, 1913, recommended the formation of a central business agency in Shanghai for purchasing and forwarding supplies. In the opinion of this committee, the obstacles in the way of establishing a general agency carrying its own stocks of goods, are at the present stage, well nigh, if not entirely, insuperable. The Committee has in mind no man to suggest who is at once available and who is competent in knowledge and experience to manage such an undertaking. The smallest capital upon which it could be started is G. \$50,000. or £10,000, and this amount would only be sufficient to start with a limited number of departments. The agency ought to have twice this amount. The Committee doubts the wisdom of the China Continuation Committee using its influence in advocating the establishment of such an Agency at the present time. This, however, does not mean that nothing can be done. A much more modest but still very useful scheme is in our judgment possible: one which involves no risk of capital and a very small expense, and which should in a few months result in appreciable economy to the societies using it, and at the same time would pave the way for a larger effort later when the necessary experience had been gained.

The plan which we have in mind is an agency that would for some time involve only the expense of office rent, salary of the manager and Chinese clerk expert on the typewriter, and chit coolie, office stationery, etc., and would need no capital.

Its service would consist in purchasing from wholesale firms in Western countries goods on indent orders as they are required. Payments would be made through the foreign banks and the purchasers would provide money before the goods arrive, hence the agency would not need its own capital.

The use of the Agency need not be confined to large orders. With the aid of a Home Shipping Agency and careful organization a number of small orders might be combined in one shipment. It may possibly be urged that many existing business houses in Shanghai undertake such work for a small commission. True ; but not one house specializes in the many varieties of goods required in connection with missionary work, and the purchasers do not know the best market.

The first few months after the opening of such an Agency would necessarily be occupied in getting information, collating manufacturers' catalogues, and generally getting into touch with the home market. During this period the earning capacity of the Agency would be practically nothing, so that it would be necessary to raise one or two thousand dollars for preliminary expenses.

As soon as the office was opened it could at once be utilized as a Travel Agency in taking steamer passages, etc., and also for giving help in financial matters, securing exchanges and acting as a clearing house. It would, under proper management, be constantly extending its sphere of usefulness and in time might gain the confidence that would attract the necessary capital and enable it to develop into a fully equipped Agency carrying its own stock and thus attaining its maximum of usefulness and economy.

Before starting, it is necessary that the man be found. He must be a consecrated worker, an enthusiast in missionary interest, energetic, a master of detail with the gift of taking unlimited trouble, and of solid business experience. For the first few years at any rate, the work of such an Agency should be supervised by a Board well acquainted with this special field of service.

While in America, the chairman of the Committee gave considerable time to investigate the possibility of forming an architectural bureau. Several Board secretaries were interviewed and some encouragement was received ; but the more the question was investigated the greater the difficulty appeared of securing architects of sufficient experience and ability who were



willing to come out under such an organization as could be effected. The Committee has come to the conclusion that the better solution of the problem is to secure some architectural firm of high standing and keen interest in missionary work to open a branch office in Shanghai.

The Committee is glad to report that Messrs. Shattuck and Hussey, Chicago, who have already done considerable building in the Far East, have promised to open an office in Shanghai in September, 1915. In view of this fact the Committee makes no suggestion concerning the organization of an Architects' Bureau.

The Committee feels, however, that a handbook is greatly needed which would give plans, quantities, hints on construction and similar information for the erection of the smaller kind of buildings needed in the interior which would not justify the outlay which is necessary to secure an architect or superintendent of buildings.

(The paragraphs in italics are the Findings of the Committee which were definitely adopted by the China Continuation Committee.)

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## On Social Application of Christianity

C. T. WANG (CHAIRMAN)

### *\* Nature of Social Work now Being Done in China.*

**T**HERE are now eight centers where social service work is being carried on systematically; namely, Peking, Tientsin, Changsha, Nanking, Chuchow (Anhwei), Hinghwa, Shanghai and Chengtu.

In Peking and Tientsin the work has been largely conducted by students. The Peking Students' Social Service Club which was organized in the spring of 1913 and consists of over 200 members, representing 13 different colleges, has been conducting (1) a public playground for children, (2) a study of philanthropic institutions, (3) lecture tours, and (4) night schools.

The Tientsin work is promoted through the Social Service Committee of the Tientsin City and the Students' Young Men's Christian Associations and has touched upon the following lines: (1) distribution of 5,000 welfare calendars in the homes of the city; (2) distribution of 100,000 health leaflets on the destruction of the fly, the mosquito and the rat; (3) vacation schools

for the poor ; (4) competitive essays and inter-scholastic debates on social themes ; and (5) taking charge of a playground for boys.

The work in Changsha and Nanking is largely undertaken by women in the interests of child welfare and home hygiene. The Women's Social Service League of Changsha was organized in the fall of 1914. During the year the League : (1) instituted a campaign against tuberculosis and infant mortality ; (2) secured the grounds of several government schools for playgrounds for the children during the summer ; (3) opened three Milk Stations for the free distribution of milk ; (4) prepared and distributed pamphlets in the city and in other parts of the Province of Hunan treating on (a) contagious diseases, (b) care of the teeth, (c) indigestion in summer, (d) instruction of parents in regard to trachoma and other eye diseases, (e) prevention and treatment of tuberculosis, and (f) care of babies ; and (5) conducted a school of Midwifery.

The work in Nanking is being organized and is similar in scope and nature to the Changsha type. It has already secured the splendid co-operation of the ladies of the officials and the gentry, and women teachers in government schools, and has given a series of lectures on health and hygiene.

Chuchow and Hinghwa furnish an altogether different type of social service work. The work in Chuchow is being done through three channels : a Good Citizens League (organized in 1912), a Branch of the Red Cross (organized in 1913), and a Reform Society (organized in 1914). Through these agencies the people of Chuchow : (1) have developed a park and a playground ; (2) have erected (a) a building for reading rooms, (b) a stone bridge to the park grounds, and (c) four public lavatories ; (3) have opened and macadamized a number of streets ; (4) have conducted lectures and meetings to discuss public improvements ; (5) have taken care of the refugees and the wounded during the two upheavals in 1911 and 1913 ; (6) have reclaimed waste land and aided the poor to make use of same ; (7) have conducted a campaign against small-pox, vaccinating over 1,000 persons ; and (8) have carried on an active warfare against gambling, drinking, cigarette smoking and other nuisances.

The Hinghwa work is similar in nature to the Chuchow type but has not as yet developed so far. It consists now mainly in cleaning and improving the streets and in preventing plague by a campaign of inoculation.

In Shanghai and Chengtu much social work has been done by the City and the Students' Young Men's Christian Associations. The Young Women's Christian Association in Shanghai is also active in developing social service work. Thus far no definite organization has, however, been brought about although their work has been varied and effective.

The work of the Women's Christian Temperance Union through its twenty-nine branches in China, and the Campaign for Social Purity quietly conducted by Dr. Tatchell, undoubtedly have done much good for the betterment of society. The Fukien Province-Wide Evangelistic Campaign has included social service in its follow-up work, in the form of special health lectures and the organization of the "Six Hundred Character" classes for the illiterate.

The following Recommendations of the Committee were adopted by the China Continuation Committee.

(1). That the objective of Social Service work be defined as:

*a.* To emphasize the importance of the Christian life of every Christian finding expression in some form of disinterested service and to suggest lines of such service which are proving successful in China.

*b.* To establish a point of contact with classes of people as yet unreached by the Church by actually co-operating with members of these classes in forms of work that are of mutual interest.

(2). *a.* That the new committee be instructed to carry forward the lines of work which this Committee have outlined.

*b.* That the China Continuation Committee suggest the preparation by the new committee of a Hand Book in Chinese and in English (separate editions), embodying the material already collected by a sub-committee of this year's committee, suggesting methods of work.

*c.* That the new committee be authorized to request the Shanghai Baptist College to allow Mr. D. H. Kulp, Jr., to give one day a week to serve on this committee as an Executive Secretary in an honorary capacity; and in case the services of Mr. Kulp are not available to seek similar help elsewhere.

(3). Promoting the Study of Social Problems.

*a.* The impact of the Christian civilization of the West upon the non-Christian civilization of the East has occasioned a number of vital and fundamental social problems such as



those connected with marriage, the relation of capital and labor, rural and urban population and others. These should receive our prompt and careful study that the best in both civilizations may be preserved and conditions and relations re-adjusted. This Committee believes, therefore, that it is extremely desirable to promote the study of social theory and practice in mission schools, colleges and seminaries, and to foster the establishment of an institution, preferably in connection with some existing educational institution, for research and for the training of men for social service work.

*b.* We urge that the subject of the social application of Christianity be given large consideration in the summer conferences of missionaries, of ministers, and church workers, and of students. It is recognized that social service provides both for mature Christians and for enquirers, who are enrolled in Bible Classes, one of the best means of expressing the Christian life.

*c.* We also recommend that religious papers and magazines be requested to devote more space to social themes. A full page could profitably be set aside as a Social Service Section or Department in many of our religious publications.

By thus making frequent references to social conditions and needs, we shall be fostering a social consciousness of the need of social change and readjustment which will make for the welfare and the betterment of society.

4. Co-operation of other Committees and Agencies.

*a.* We request that the Committee of Survey and Statistics include in their city surveys, a study of the social as well as of the religious forces and institutions.

*b.* We note with appreciation the valuable work done by the Young Men's Christian Associations and the Young Women's Christian Associations in conjunction with other agencies in promoting and helping to organize social service work in the various cities. We request that they give special attention to this line of Christian activity and that more workers be assigned to it.

*c.* We recommend that the Lecture Department of the National Committee of the Young Men's Christian Associations of China be requested to prepare more special lecture outlines, lantern slides and exhibits on health, child welfare and others forms of social service; to increase its lantern slide exchange so as to be available in a larger number of centers;

and to promote the use of these lecture outlines, slides and exhibits in a nation-wide program, and that other organizations be requested to undertake similar work.

5. Recommendations to those about to engage in Social Service Work.

a. As to order of procedure.

(1) To study the field to find out which form or forms of social service are especially needed in that field and could be most effectively undertaken.

(2) To become acquainted with the leaders of the people and to get them interested in these forms of work.

(3) To combine the services of Christians and non-Christians, of Chinese and foreign residents, and to concentrate on one or two selected forms of work at one time.

b. Types of work recommended.

In as much as the Social Application of Christianity is capable of including innumerable forms of service, we deem it most advisable that for the present the work should be centered on a few simple forms which are most pressing in China to-day, and which could be best undertaken immediately. We therefore recommend that the following lines of work be undertaken during the next few years.

(1). Child Welfare.

(a) Work for babies (Changsha type).

(b) Work for children's playgrounds (Chuchow and Peking type).

(2). Popular Education.

(a) Work for illiterate adults. Organization of classes for the teaching of the "Six Hundred Character Books."

(b) Public lectures, emphasizing the benefits of education.

(c) Work for the children who cannot afford to go to the regular schools. Organization of "half-day schools" or "seasonal" schools for them.

(3). Public Health and Sanitation.

(a) Against small-pox.

(b) Against tuberculosis.

(c) Against flies, mosquitoes and rats.

(4). Community Welfare (Chuchow type).

(a) Road improvements, street cleaning and drainage.

(b) Planting of trees, etc.

(5). Survey of city conditions (Peking type), especially for students.

## On Training of Missionaries

F. RAWLINSON (CHAIRMAN).

**T**HE Committee begs to recommend the following as a guide to the future development of schools for the training of missionaries in China:—

1. *Name.* That such schools be known as "*Training Schools for Missionaries.*"

2. *The Purpose.* To put expert help in the following particulars within reach of those who are commencing their missionary career :

a. To initiate them into the practical problems of Mission work so that they may learn how to adjust themselves.

b. To do all possible to make them good speakers of the Chinese Language.

c. To help them understand how to work systematically and yet give due regard to the requirements of health.

3. *Location.* In order to attain the highest efficiency, Training Schools for Missionaries should be located in a central city, where there is much mission work going on. The larger the number of pupils the easier the problem of regulating the school and the time of the students. Furthermore, the larger the number of Missions co-operating the easier it is to secure adequate support. In such centres, moreover, it is easier to secure efficient Chinese teachers, there are more opportunities to come into contact with the Chinese, and it is comparatively easy to secure the help of missionaries in giving lectures or leading classes, and easier to get into ready touch with various forms of Mission work.

A few such main centres, Peking, Nanking, Wuchang, Canton, and Chengtu, should be first developed and equipped. Summer resorts offer an easy solution to the problem of buildings, because such resorts have a large number of vacant houses in the winter. But this is more than off set by the difficulty of securing efficient Chinese teachers, the lack of missionaries to assist in various ways, and the absence of opportunities for direct contact with the Chinese and with Mission work. Foo-chow is taking steps to start a small language school, and if this and the five centres indicated above are developed, the remaining dialect sections will receive help in solving their problems by the experience gained therein.



4. *Equipment.* This should include, either in one building or several, room for the following necessities :

a. A hostel or hostels where all students of the school may board, being thus set more free for concentration on acquiring the language. It is advisable that separate hostels be provided for men and women, so as to avoid offending Chinese ideas of propriety.

b. Class-rooms.

c. Private rooms where the personal study of the students with Chinese teachers may be carried on under the direct supervision of the Director of the school.

d. A library containing as far as possible dictionaries and all books available on the study of the Chinese Language and things Chinese.

While it is not necessary to wait for all these things before starting a Training School, yet for the centres mentioned the Boards should provide this equipment as soon as possible.

5. *Curricula.* With regard to curricula, all the schools are feeling their way, but the schools visited (with the exception of Canton) and the West China School are using Mr. Baller's Primer as the basis of the first year's work. In Canton also the Primer is being put into Cantonese. In some cases the Primer is supplemented by some chapters of the New Testament and stories prepared by one of the local teachers. The general object seems to be to get over a certain amount of the book in a given time. With the exception of the Union Mandarin Language School at Peking, and the classes at Canton, none of the schools visited are definitely attempting anything beyond the First Year's Course. If the method of study indicated below is followed the amount of material to be covered in nine months should be about the same as that found in lessons 1-20 of the Primer, and five or six chapters in the New Testament.

Each school should prepare a full detailed statement, including curriculum and methods of work used in the school, for distribution to the Missions interested.

Each school might, furthermore, with advantage prepare a course of study to run over three years as a guide to the Missions whose missionaries have taken the year's work in such school.

### 6. *Organization.*

*a.* The general control of these Training Schools should be vested in a Committee composed of representatives of the co-operating Missions. Where there is a Union Educational Institution that could, or is willing to assume such obligation, this control might well be vested in the Institution.

*b.* The internal control of these Training Schools should be in the hands of the Director.

7. *Financial Support.* The current expenses should be largely provided for out of fees paid by the Missions. The co-operating Missions, however, should agree to meet any deficit that might occur when fees were insufficient. The plants should be provided by the Missions participating in the Schools. The necessary funds, however, might be raised from private givers.

### 8. *The Staff.*

*a.* A Director allocated to give his whole time to the work of the school, who should :—

(1) Supervise the class-room work and the private study with the Chinese teachers by drawing attention to common mistakes, explaining the difficulties, and suggesting methods of study. Some knowledge of the practical application of phonetics could be used with great advantage.

(2) Select, control, and train Chinese teachers.

(3) Conduct classes for the discussion of difficulties noted by the students.

(4) Arrange for the management of the hostel or the accommodation of the students.

(5) Give individual advice in regard to difficulties of adjustment to conditions in China, a problem which new missionaries frequently meet.

(6) Pay special attention to the spiritual atmosphere surrounding the students.

(7) Teach classes in so far as this will not interfere with attention to the other important matters mentioned above.

(8) Secure other missionaries to assist in the following ways :

(*a*) Deliver Lectures on selected subjects.

(*b*) Conduct classes for the elucidation of difficult idioms.

(*c*) Conduct, with the aid of the Chinese teachers, classes in translation.

(*d*) Deliver lectures on selected subjects, especially Chinese etiquette and kindred topics.

*b.* The Chinese staff. The Chinese teachers should :

(1) Do all their work in Chinese ; a knowledge of English is in general undesirable.

(2) Take charge of such classes as are assigned to them.

(3) Receive, if possible, normal instruction at stated periods. Some of this instruction might be given in the summer.

(4) If they show themselves efficient and possessed of some pedagogical ability, they should be permanently engaged, and their salary paid throughout the year.

Personal teachers should be regularly and frequently rotated among the students, or the students among the teachers.

9. *The Method.* To develop ability to understand and speak Chinese should be the main object of these Training Schools. Care should be taken that the work is not run solely for the purpose of putting students through an examination. The reading of Chinese in character should be employed as an aid to learning to speak. Sentences and connected discourse, not individual characters, should be the basis of study, but no piece of reading matter should be considered mastered until the student can readily understand it when read by the Chinese teacher—the student's book being closed. The mastery of the lessons studied should be the aim, rather than the completion of any given amount. By mastery of the lessons is meant (a) *ability to understand fully through the ear and eye* and (b) *ability to reproduce in spoken Chinese the ideas contained in the lesson*. On every possible occasion when Chinese is read to the student it should be by the Chinese teacher. The text to be translated should sometimes be read by the students, and sometimes read by the Chinese teachers to the students, the students having their books closed. Attention should be paid when translating into English or Chinese to the securing of a correct translation. Practice in conversation based upon the lessons studied should be given as much time as possible. The aim should be to first train the ear to hear accurately, to train the voice to imitate the Chinese teacher accurately, then to train the eye and hand. The shortest amount of time should be given to training the hand in writing. The student, therefore, should learn to speak as much and as accurately as possible, though a certain amount of time should be spent on the recognition of character for words they have already learned to use in speech. Then a proportionately small amount of time might be given to writing some of the characters already recognized: such time should not exceed one-tenth of the total time spent in studying and should not aim in general to master more than five hundred characters in an academic year. Students with much aptitude



for character study, however, might be allowed to do more writing, if the Director deems it wise. In every case, however, the recognition and writing of character should not be allowed to retard progress in the spoken language. Romanization should be taught systematically, and drill on the initials and finals should be given until the students can repeat accurately the sounds. In the beginning phonetics would help in suggesting to the students how to adjust their vocal organs to the making of the difficult sounds.

10. *The Literary Language.* This should not be commenced until the second half of the Second Year of study because the spoken language is most important. Furthermore, if the students wait they can use the spoken language in acquiring the literary part. In commencing the study of the literary language the students should not start with the Chinese classics or the Bible in Wenli. The work, however, should be based on connected discourse which should, if possible, be accompanied by a translation in the dialect the student is learning to speak, so that additional help may be gained in mastering the spoken language. Many are finding that Mr. Baller's "Wenli Lessons" are a help in this direction. The Grammatical Notes might be supplemented by a careful reading of Hirth's "Notes on Documentary Style." Extensive study of the literary and classical language should be carried on by those who have special aptitude therefor. Provision for additional study of the literary language might be made in the Summer Language Schools.

11. *The Student.* New missionaries should go direct to a Training School, where, unless they are to work in the city where the school is located, they should not remain more than the time required to finish the work of one academic year. They should then proceed to the station to which they are assigned, where further study can be carried on in close touch with the work they are to do, and where they will hear the dialect they are to use. They should avoid, as far as possible, learning the localisms of the place where the school is located. There should not be more than ten in a class and if possible only seven. A year should enable them to learn proper methods of studying Chinese. In Training Schools there are greater facilities and freedom for study. Care should be taken by the school and the student to avoid the distractions of social

intercourse and functions, in order that such things be not allowed to occupy too much of the time, or drain the energies of the students. The students should also take up a small amount of practical Christian service, which should be connected either with the school, or with other Mission work near at hand. They should also regularly attend services in Chinese so as to get as much practice as possible in training the ear. The students should seek to acquire, under the guidance of the Director or Matron, such a knowledge of Chinese etiquette as will enable them to avoid offending the Chinese. It should be borne in mind constantly that scandal may easily be caused by too free intercourse between the sexes without proper chaperonage.

Recommendations of the Committee Adopted by the China  
Continuation Committee.

*a.* That the China Continuation Committee take steps to secure, as early as possible, some expert on Language Study to visit the Training Schools for Missionaries for the purpose of giving a series of lectures on the latest developments in language study.

*b.* That the China Continuation Committee appoint another committee on the Training of Missionaries. In as much as the Committee in the past year felt it best to concentrate its attention and efforts on the problem of language study, it would suggest that the incoming Committee might profitably concentrate on some other phases of the problem of the training of missionaries, and also that it should investigate how those engaged in the training of missionaries on the field can best keep in touch with and co-operate with the Boards of Missionary preparation in Europe and America.

*c.* That the China Continuation Committee recommend that arrangements be made by the Training Schools for Missionaries for a series of lectures by experienced missionaries to be delivered at all the schools.

*d.* In the opinion of the Continuation Committee there is need of a study of the various dialects by an expert phonetician. This matter is referred to the Executive with instructions to consider what steps can be taken to arrange for the visit of such an expert from Europe and with authority to arrange for his coming if possible.

Special Resolutions Adopted by the China Continuation Committee.

*a.* Resolved that a letter be addressed by the Chairman and Secretaries of the China Continuation Committee to the Annual Conference of Secretaries in Europe and America representing the need of existing Training Schools for Missionaries being provided as soon as possible with hostels and classrooms for the students. In the event of this being impracticable for all the centres mentioned in the report, it is suggested that this be done first in the case of the institutions at Peking and Nanking.

The said letter should also recommend that the Home Boards make it a rule that for districts, where the Mandarin language is used, new workers should if possible study at one or other of the existing schools for an academic year; it being clearly understood that the students accept the oversight of the Principal, and are prepared to carry out the regulations of the Training School.

*b.* Resolved that the China Continuation Committee without accepting responsibility for all the details in the report of the special Committee on the Training of Missionaries place on record their sense of its high value as a guide and basis of action in carrying on and developing the work of Training Schools for Missionaries. The Committee further commends it to the careful study of all interested in this important subject.

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## On Christian Literature

R. E. CHAMBERS (CHAIRMAN).

### *Progress in Co-operation.*

Some real progress has been made in co-operation between two or more organizations in several sections of the country.

(1.) In Canton the China Baptist Publication Society and South China Religious Tract Society are jointly conducting the Canton Christian Book Store. This bids fair to become a centre of great usefulness that will aid all missionary work in South China.

(2.) The two Shanghai Publishing Houses combine their book stores from May 1st. in The Mission Book Company; the Chinese Tract Society and the Christian Literature Society are also considering joining this union.



(3.) The Central China and North China Tract Societies have already formed a union.

*Evangelistic Literature.*

We rejoice in the increasing emphasis upon evangelistic work, in occasional special campaigns such as those conducted by Dr. Mott and Mr. Eddy, in province-wide campaigns such as that in Fukien, and in sustained and varied evangelistic effort such as is continually being put forth by the Missions. We are persuaded that a much greater use should be made of the existing literature in this evangelistic work. One trouble is lack of information.

*Problem of Circulation.*

The problem of circulation is of vital importance in the question of Christian Literature. More and better literature will be produced if there is assurance that it will be circulated. Missionaries are engrossed with their local work. Information and accessibility are essential to wide diffusion of the books already printed. The books must be carried to the workers; at least channels must be opened up through which the streams of Christian Literature may easily flow.

Recommendations of the Committee Adopted by the China Continuation Committee.

a. That the Secretaries of the China Continuation Committee be requested to arrange for the preparation of an annotated and indexed catalogue of existing publications which can be used in connection with the evangelistic meetings, indicating with reference to each particular book or tract:

- (1) Its literary style, whether suitable for scholars, the common people, etc.
- (2) The type of enquirer to which it is specially adapted.
- (3) Its method of treatment and summary of contents.
- (4) Place of publication, price, etc.

b. That the China Continuation Committee request that Rev. H. Rees, D. D., be released from his regular work for a sufficient time to enable him to visit some of the leading centers of Christian work in China, in order to acquaint missionaries and Christian leaders with existing Christian Literature, to urge upon them the importance of making larger use thereof, and to find out from them what are the needs along the lines which they feel to be most urgent.

That the Chinese Secretary of the China Continuation Committee, so far as his other work will allow, be associated with Dr. Rees in this work, more especially for the purpose of obtaining the views of the leading Chinese on this vital matter and collecting all possible relevant information.

That the China Continuation Committee include in its budget the sum of \$300.00 to pay the expense of this special visitation work. Much more can be accomplished if several organizations, or the Publishers' Association, will arrange to have a business man accompany Dr. Rees and Rev. Ch'eng for the purpose of displaying the available literature and taking orders for the same.

c. That the China Continuation Committee have heard with much pleasure that eight organizations concerned with the production and circulation of Christian Literature have approved of joining the proposed Christian Publishers' Association of China, and also of the organization of the Mission Book Company and the Canton Christian Book Store, and trust that these agencies may do much to promote efficiency in the publication and distribution of Christian Literature, which sustains such vital relations to all mission work.

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## On The Educational Association of China

F. D. GAMEWELL, GENERAL SECRETARY.

**T**HE following recommendations of the Advisory Council of the Educational Association of China were presented:—

1. That uniform examinations should be held for the final year of the Lower Primary, and for the Higher Primary and Middle School grades; that a provincial executive committee should be formed to perfect the necessary arrangements, as to choice of examiners, the date of examinations and the examining centers; and that provinces under the same educational association should combine where desirable.

2. That where conditions permit Chinese inspectors be employed to report on Lower Primary and Higher Primary Schools; and that these inspectors should endeavour to increase the interest of the various churches concerned in their schools.

3. That in each province where educational interests are large, there should be a foreign secretary of education who

would give general consideration to the educational needs of the province, supervise the work of the inspector and ex-officio be a member of this Uniform Examination Committee.

4. That as it is desirable that one common nomenclature should obtain through all China, the following terms should be used to designate the respective grades: Lower Primary, Higher Primary, and Middle, these being arranged according to the government system of grading.

5. That provincial or local associations be asked to consider and report at the next meeting of the Advisory Council what steps can be taken to give greater consideration to the ninety-five per cent of elementary students who do not reach the higher educational institutions; that is, a consideration by the school of the start in life.

6. That provincial or local associations be asked to report on the methods being adopted to encourage the interest of Chinese Christians in financing and directing Christian schools.

7. That the general secretary be asked to prepare a bulletin for general distribution among Mission schools urging the inauguration of an "Arbor Day."

8. That there shall be a careful study of the higher institutions of learning in China by a commission of experts; that we request the China Continuation Committee to co-operate, and it is suggested that the personnel of the commission be Dr. Michael Sadler of Leeds, England; Dr. E. D. Burton of Chicago, and Dr. T. H. P. Sailer of New York, and one resident of China.

9. That we reaffirm the action of the Advisory Council of 1914, and urge the emphasis on the constructive program of elementary education.

Resolutions Adopted by the China Continuation Committee:—

a. That the China Continuation Committee receive these recommendations, and assure the Educational Association of its hearty co-operation in carrying out this general program.

b. That the China Continuation Committee instruct its Executive Committee to co-operate with the Advisory Council in arranging for the careful study of the higher institutions of learning in China by a commission of experts, and nominate Dr. Gamewell to act with such a commission; also that Chinese



representation on the commission be arranged for, with special reference to emphasis on Chinese learning.

c. That the China Continuation Committee reaffirm its approval of the constructive program on elementary education already adopted last year.

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## On Bible Study and Sunday School Work

A. P. PARKER (CHAIRMAN).

**T**HE following resolutions were adopted by the China Continuation committee:—

a. That a special committee on Sunday School and Bible Study be appointed by this meeting, on which shall be represented the China Sunday School Union, the Centenary Conference Committee on Bible study, the Young Men's Christian Association, the Young Women's Christian Association, the Christian Endeavour Society, the special committee on the Forward Evangelistic Movement, and the Educational Association; that this committee shall be a co-ordinating committee, to develop and guide the general Bible study work; act as a bond among these several organizations and committees, to correlate and avoid overlapping in their lines of work; arrange for joint teaching conferences in important centers; and in general act as a clearing house for these agencies.

b. That the China Continuation Committee has heard with great interest that the China Sunday School Union is planning to promote an adult Bible class department, and assures the Union of its hearty co-operation in meeting this special need of Bible study in the churches.

That the China Continuation Committee support the China Sunday School Union in appealing for larger financial appropriations for the enlargement of its staff and equipment needed to advance this adult Bible class department work.

c. That the China Continuation Committee call the attention of the Churches and Missions to the need of emphasizing the study of the Bible by the entire Christian constituency.

That more attention be given to the training of suitable Bible teachers, both locally and by attendance at special conferences, and that such trained Chinese workers be set aside for special work on their return from said conferences.

*d.* That well-qualified foreign workers should be set apart by the respective Mission Boards to work in co-operation with the inter-denominational agencies which are appointed for the advancement of Sunday school and Bible study work in China.

*e.* That the China Continuation Committee has also heard with great interest of the renewed invitation given to the Nanking School of Theology to undertake the work of correspondence courses in Bible study, and emphasizes the great opportunity for such work.

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## On Promotion of Intercession

D. E. HOSTE (CHAIRMAN).

Resolutions Adopted by the China Continuation Committee.

**W**E urge the appointment by the China Continuation Committee of a committee for the promotion of Intercession both in the Missionary body and the Chinese church, by the adoption of well-considered and energetic measures for pressing the prime importance of this subject and stimulating the exercise of intercession.

Amongst other points which might engage the attention of such a committee we venture to suggest the following :

*a.* Schools of prayer, arranged in each station for the study of the teaching of the Holy Scriptures in regard to prayer.

*b.* The study of literature on prayer and the translation of such for use amongst the Chinese Christians.

*c.* Larger use of the columns of the **RECORDER** and also of Chinese Christian papers in promoting intercession ; and an occasional article in the **RECORDER** dealing with the subject would do good.

*d.* Use might be made of Summer Conferences to present the subject of intercession.

*e.* In the case of the Chinese Church, national festivals should be made special occasions for united intercession.

*f.* A list of Chinese Churches throughout the country should be prepared in Chinese, and issued as a prayer card, each Church or group of Churches being prayed for on a particular day.

*g.* The promotion of the observance of the morning watch, both by Chinese and Missionaries.

## On Survey and Statistics

RT. REV. L. H. ROOTS, D.D. (CHAIRMAN).

### *Unoccupied Regions.*

**T**HE chairman of the Sub-Committee on unoccupied regions, Dr. Thomas Cochrane, has conducted extensive correspondence and gathered valuable information concerning the Provinces of Kweichow, Yunnan, Kwangsi, and Kansu; and much of this information he has set forth in maps of these Provinces. Most of this information has never before been assembled, and the Committee would express its deep appreciation of the work Dr. Cochrane has done in this new field.

The Committee's work is still in its early stages, and anything like a complete survey, even of those regions specially studied, is at present impossible. The facts in hand, however, make the following points clear, and this Committee sets them forth with much confidence:

1. Kweichow, Yunnan, Kwangsi and Kansu are much less adequately occupied than any other Provinces in China proper. This is manifest by a consideration of the population and area of these regions when compared with the size of the Christian community as a whole, the foreign missionary force, the number of trained Chinese Christian workers, and the facilities (especially schools) for developing Chinese Christian leaders.

2. These four Provinces require special consideration of features which are not found in the same measure in other parts of China.

*a. Language.* Chinese will be needed in any area, if for no other reason because the territory belongs to China; but there are aboriginal tribes (in Kweichow probably half the whole population) whose language in some cases is not yet reduced to writing, as well as Thibetans in Yunnan, and Mohammedans and Mongolians besides Thibetans in Kansu, whose language must also be learned.

*b. Tribal and racial differences and antagonisms.* These are so great that work will have to be modified accordingly; and in some instances the antagonism of the aborigines for the Chinese is such as to indicate that foreign missionaries will succeed better than Chinese even among these members of the



great Republic. Industrial training is specially needed among the aboriginal tribes.

*c. Climate and difficulties of communication.* The railway to Yunnan brings that city within five days of Hongkong, and the whole Province is correspondingly more accessible than formerly. Kansu, however, remains very isolated, and in all four Provinces the conditions demand missionaries of such health and temperament as to fit them for long continued residence and work as pioneers.

3. A central station in each of these Provinces should be strongly equipped at the earliest possible moment. This requires at each centre in addition to the existing work:—

- a.* More missionaries well qualified for pioneer service.
- b.* The enlistment of able Chinese leaders from established Chinese Churches.
- c.* Thorough elementary schools and a high school.
- d.* A Training School for Lay Evangelists.
- e.* A model hospital.

In Yunnan the capital of the Province is already receiving attention from several Missionary Societies. Another centre, however, should be built up to supply this hitherto neglected region; this should be probably in the Southwest of the province.

In Lanchow a hospital is already in course of erection, so that this item of those named above is already being provided, but Lanchow should be supplied with the other work as named, in the interests of the whole of Kansu. Kweiyang and Nanning are unquestionably the points at which to develop this central work for the unreached portions of Kweichow and Kwangsi.

4. This special committee would call attention to the fact that our central office is now in a position either to furnish all available information concerning the unoccupied regions, or to direct those requiring such information to those who possess it. This should conduce to a more methodical and symmetrical development of missionary work than has in most cases been possible heretofore.

Recommendations of the Committee adopted by the China  
Continuation Committee.

- a.* That the outstanding needs mentioned in the Report of the Sub-Committee on Unoccupied Regions be communicated to the Edinburgh Continuation Committee, with the

request that they bring those needs to the attention of those societies which in their judgment may be able to meet them.

b. That the collecting of statistics be hereafter left in the hands of the office staff, especially the Statistical Secretary, and that conclusions based on the statistics shall not be published in the name of the China Continuation Committee until they have been approved by the Committee or its Executive.

c. That a new Special Committee be appointed to be called the Special Committee on Survey and Occupation, whose duties shall be to continue investigation along the general lines followed by the Committee during the past year.

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### On Mission Methods

(Sub-committee Appointed by Committee on Survey and Statistics)

As a result of our investigations trends begin to emerge. For example :

1. The value of daily street-chapel preaching, as hitherto generally carried on, seems in some of the older centres to be diminishing as a means of evangelization. But whether this is due on the whole to inefficiency, or to a genuine loss of power of appeal in this method of presentation of the Gospel, owing to lack of adaptation to the altered circumstances of the nation, we are not prepared at present to say; it is a matter demanding careful investigation.

2. There is a growing willingness to respond to carefully arranged evangelistic services on a large scale; but the effects of mass meetings and revival movements tend to be evanescent unless workers have been prepared beforehand to conserve results through subsequent study of the Word of God.

3. In educational work more attention must be given to the *opportunity* afforded by the *Middle School* as a sphere for winning converts and life-long Christian workers by individual appeal.

4. If Christian education is to secure a sound footing in the future China, the Church must give more attention to the development of its Primary Schools.

5. Medical Mission work tends to become more and more a problem of medical education for the multiplication of efficient Chinese Christian doctors.

6. Congregations and groups of Christians must be trained in the expression of their Christian faith, not in gatherings for worship alone, but in all forms of social service for the uplift of the whole community.

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## Members of the China Continuation Committee

### TERM OF OFFICE TO EXPIRE IN 1916.

- Voskamp, Rev. C. J., Berlin Missionary Society, Tsingtau.  
Wang, C. C., Esq., Ph.D., Ministry of Communications, Peking.  
Wang, Chengting T., Esq., A.B., National Committee, Y.M.C.A., Shanghai.  
Wang Yuen-tel, Esq., American Presbyterian Mission, Welhsien.  
Warnshuis, Rev. A. L., M.A., Reformed Church in America Mission, Amoy.  
Warren, Rev. G. G., Wesleyan Methodist Missionary Society, Changsha.  
White, Rev. F. J., D.D., American Baptist Foreign Missionary Society, Shanghai.  
Zia Hong-lai, Esq., Young Men's Christian Association, Hangchow.  
Ch'en Ch'iu-ch'ing, Rev., London Missionary Society, Amoy.  
Chuang Cheng-sheng, Rev., (Irish) Presbyterian Church, Kirin.  
Ku Hao-ling, Rev., China Mission, *Shungkung*, Szechuen.  
Berg, Rev. A., Swedish Mission, Yungcheng, Shansi.  
Cochrane, Thomas, Esq., M. B., C.M., London Missionary Society, Peking.  
MacGillivray, Rev. D., D.D., Christian Literature Society, Shanghai.  
Rawlinson, Rev. F., Editor Chinese Recorder, Shanghai.  
Shorrock, Rev. A. G., English Baptist Mission, Sianfu.  
Parker, Rev. A. P., D.D., Methodist Episcopal Mission (South), China Sunday School Union, Shanghai.  
Tsoh Kyin-dong, Rev., Southern Baptist Convention, Soochow.  
Liu Tien-teh, Rev., China Inland Mission, Hangchow.  
Jaffray, Rev. R. A., Christian and Missionary Alliance, Wuchow.  
Ellerbek, A., Esq., M.D., Danish Lutheran Mission, Moukden.  
Chalfant, Rev. W., D.D., American Presbyterian Mission, Welhsien.

### TERM OF OFFICE TO EXPIRE IN 1917.

- Bashford, Bishop J. W., Ph.D., D.D., LL.D., Methodist Episcopal Mission, Peking.  
Bondfield, Rev. G. H., D.D., British and Foreign Bible Society, Shanghai.  
Brockman, F. S., Esq., B.A., Young Men's Christian Association, Shanghai.  
Burt, Rev. E. W., M.A., English Baptist Mission, Tsingchowfu.



- Chambers, Rev. R. E., D.D., Southern Baptist Convention, Canton.  
 Chang Po-ling, Esq., Nankai Middle School, Tientsin.  
 Ch'eng Ching-yi, Rev., Secretary Continuation Committee, Shanghai.  
 Ch'en Ch'uen-sheng, Esq., Editor of the Tung Wen Pao, Shanghai.  
 Davidson, R. J., Esq., Friends Foreign Mission, Chengtu.  
 Ding Li-mei, Rev., Student Volunteer Movement for the Ministry, Shanghai.  
 Douglas, Rev. G., M.A., United Free Church of Scotland, Liaoyang.  
 Gamewell, Rev. F. D., Ph.D., LL.D., Secretary of Educational Association of China, Shanghai.  
 Gibson, Rev. J. C., M.A., D.D., English Presbyterian Mission, Swatow.  
 Gotteberg, Rev. J. A. O., Norwegian Missionary Society, Changsha.  
 Grant, Rev. W. H., B.A., Canadian Presbyterian Mission, Wei-hweifu.  
 Hodous, Rev. L., B.A., American Board Mission, Foochow.  
 Hoste, D. E., Esq., China Inland Mission, Shanghai.  
 Hu Lan-t'ing, Rev., American Church Mission, Hankow.  
 Cheung Chuk-ling, Rev., Independent Church (L.M.S.), Hongkong.  
 Lambert, Miss C. J., Church Missionary Society, Foochow.  
 Lewis, Bishop W. S., D.D., LL.D., Methodist Episcopal Mission, Foochow.

#### TERM OF OFFICE TO EXPIRE 1918.

- Kaung, Rev. Z. T., Methodist Episcopal Mission South, Shanghai.  
 Hwang Sui-ch'iang, Rev., American Church Mission, Changsha, Hun.  
 Hwang Hsu-sheng, Rev., American Presbyterian Mission, Canton, Tung.  
 Iliff, Rt. Rev. G. D., D.D., Church of England Mission, Talanfu, Sung.  
 Kilborn, Rev. O. L., M.D., Canadian Methodist Mission, Chengtu, Sze.  
 King, Miss Margaret, China Inland Mission, Yangchow, Ku.  
 Koh, H. G., Esq., Methodist Episcopal Mission, Hinghwa, Fu.  
 K'ung, Prof. H. H., M.A., American Board Mission, Taikuhsien, Sha.  
 Lobenstine, Rev. E. C., B.A., Secretary C.C.C., Shanghai.  
 Lowrie, Rev. J. W., D.D., American Presbyterian Mission, Shanghai.  
 Main, D. Duncan, Esq., F.R.C.S., F.R.C.P., Church Miss. Soc., Hangchow, Che.  
 Miner, Miss Luella, American Board Mission, Peking, Chi.  
 Paxson, Miss Ruth, Ph.B., Y.W.C.A., Shanghai.  
 Pott, Rev. F.L.H., D.D., American Church Mission, Shanghai.  
 Price, Rt. Rev. H. McC. E., M.A., Church Missionary Society, Foochow, Fu.  
 Price, Rev. P. F., D.D., American Presbyterian Mission South, Nanking, Ku.

Roots, Rt. Rev. L. H., D.D., American Church Mission, Hankow, Hup.  
Schultze, Rev. O., Basel Missionary Society, Hongkong.

(Temporarily located in Swatow, Tung.)

Shen Wen-ch'ing, Rev., Wesleyan Missionary Society, Hankow, Hup.  
Smith, Rev. A. H., D.D., American Board Mission, Tungchow, Chi.  
Stone, Miss Mary, M.D., Methodist Episcopal Mission, Kiukiang, Ki.  
Turner, Rev. F. B., United Methodist Church Mission, Tientsin, Chi.

The officers of the Committee are

Chairman	...	Rt. Rev. L. H. ROOTS, D.D.
Vice-Chairman	...	Rev. Z. T. KANG.
"	"	D. E. HOSTE, Esq.
Honorary Treasurer,		CHENG TUNG T. WANG, Esq.
"	Secretary,	Rev. G. H. BONDFIELD, D.D.

The following, in addition to the officers, constitute the Executive Committee :

F. S. Brockman, Esq.  
Rev. R. E. Chambers, D.D.  
Thomas Cochrane, Esq., M.B., C.M.  
Rev. F. D. Gamewell, Ph.D., LL.D.  
Rev. Liu Tien-teh.  
Rev. J. W. Lowrie, D.D.  
D. Duncan Main, Esq., F.R.C.S., F.R.C.P.  
Rev. Shen Wen-ch'ing.  
Rev. A. H. Smith, D.D.  
Wang Yuen-tel, Esq.

### In Memoriam.—Mrs. Gibson of Swatow

T. W. D. J.

**M**RS. Gibson, wife of Rev. J. Campbell Gibson, D.D., of the English Presbyterian Mission, Swatow, died on January 13th, 1915. So there passed from us one whom her colleagues revered and loved, and who was known personally through her long period of missionary service to a wide circle of missionary friends from Manchuria to Canton and from Formosa to Cheng-tu. We were indeed ill-ready to lose her and heart-felt sympathy is accorded to her husband and family, but we thank God for one whose most outstanding characteristic was perhaps her full determination and ability to "redeem the time." Her life was indeed a fine example of varied gifts directed towards the one object which she recognised as supreme. She understood our Lord's example of a soul intense and urgent in seeking the good combined with the infinite leisure of soul that could take delight in the flowers of the way-side. She was married to Dr. Gibson on his first furlough, in

1883, and from then onwards she was equally with him a missionary. Of their continuous and intimate work together, it is of course impossible to say anything beyond the fact that she entered quite fully and vitally into all the main course of her husband's varied service. But she had also work which may definitely be called her own. In earlier years and despite family cares, she took a large part in teaching the girls' boarding school in Swatow; her old pupils, scattered over a wide area, remember her with affection. To the close of her life she maintained a daily visitation of Chinese families, either visiting Christian households and speaking to neighbours who came in, or teaching some to read, or gladly receiving invitations to go to non-Christian families and tell them the gospel message; sometimes varying her visits by going into the hospitals and talking to the patients. In every reference which she made to her women one could recognise the manifest constraint of love. All who know how busy the life of a hostess in a port town is can well appreciate the resolution with which she maintained this portion of her work, "redeeming the time." It was at no cost to her hospitality. She was a most kind and thoughtful hostess. Her guests heard nothing of her plans. She was out from nine till eleven in the morning; but whether in securing her opportunity for this or for doing her literary work, she made no display and wasted no time on apology. The latter was never needed.

Mrs. Gibson had an accurate and idiomatic knowledge of the vernacular; and she shared her husbands' conviction of the value and necessity of translation into romanised script. Besides doing much proof reading for the publications of the mission press, she translated from character into vernacular a number of books which have been widely used in the church, including Milne's "Two Friends," Genähr's "Conversations with a Temple Keeper," Griffith John's "Leading the People" and its companion tracts, and five volumes of Old and New Testament History from a Wen-li version of Barth's "Bible Stories" published by the Basel Mission.

But those who knew her well never think of her in any aspect but that of a wife and a mother. To be in her house was to be in a real home, its atmosphere extended to those without the family circle who might be there and who were the objects of so much kindness and love. In the course of her married life she spent one period of a few years at home with her children; but she resented the shallow criticism and false picture of the life of missionaries' children given by some writers, as much as she was utterly removed from and had no thought in common with Dickens' Mrs. Tellaby.

In literature she had taste and judgment; her mind often harked back to the days when poetry was more read than it is now. It amused her to defend the 'Mid-Victorian' era which has come



in for so much polite sneering at the hands of modern critics. She enjoyed modern essayists and some modern poetry. Her garden again was a great delight to her, and in her care of it she showed that distinction of judgment which marked her in other ways and which gave to her opinion on any subject a value of its own. She was indeed at once free from prejudices and from unreasoned enthusiasms; her opinions were formed on evidence and experience and she preserved to the last a singularly open mind.

These happy combinations of purpose with leisure of soul, of true unalterable enthusiasm with a mind moving with the changing times, made her presence in our midst a power and an inspiration. To have had her friendship is a gift to prize for ever, and is a call to hold fast to the fundamental purpose of our work in China, the purpose to which she gave quite simple expression towards the close in the words "Preach Jesus to the Chinese."

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## Missionary News

### A Summary of the Proceedings of the Second Triennial Meeting of the General Synod of the Chung Hua Sheng Kung Hui.

The second triennial meeting of the General Synod of the Chung Hua Sheng Kung Hui was held at St. John's University, Shanghai, commencing Wednesday, April 14th, and ending Thursday, April 22nd, 1915.

It will perhaps be remembered that this body was established by the adoption of a Constitution and Canons in April 1912, and held its first meeting at that time. It is made up of the Bishops and eight Delegates—four clerical and four lay—from each of the eleven Dioceses of this church in China. The Bishops and Delegates meet generally as separate Houses, but by mutual agreement may sit together as was done on two days of the session. All action

in order to be effective has to be passed by both Houses, but may be initiated in either House.

Synod was opened with a celebration of the Holy Communion in St. John's Pro-cathedral at 10.30 a.m. on Wednesday April 14th, Bishop Graves as Senior Bishop was celebrant, the three bishops consecrated since 1912, Bishop White of Honan, Bishop Huntington of Anking and Bishop Norris of North China assisting.

In the afternoon the two Houses organized. There was a very full attendance. Besides the eleven Bishops, some eighty out of a possible eighty-eight Delegates were present. Sixty-three of these were Chinese. In the House of Bishops, Bishop Graves was elected chairman, Bishop Norris secretary, and the Rev. C. J. F. Symons recording secretary. The House of Deputies elected the Rev. Dr. Pott chairman, the Rev. S. H. Littell secretary, Rev. Messrs. T. H.

Tai and T. A. Scott recording secretaries, and Mr. T. L. Ts'en interpreter.

A full report of the proceedings of the Synod would hardly be of general interest. Reports were received from the Standing Committee, and from Committees on Church Extension, Christian Unity, Sunday-school Work, Church Literature, the Translation of "Holy Catholic Church" in the Creeds, the Lectionary, the Mandarin Prayer-book, Special Services, and Local Adaptation. Of other subjects discussed, the question of discipline in the case of betrothals or marriages between Christians and non-Christians, the question of the treatment of earnest enquirers who are husbands of two wives, and the proposal to establish a Central Theological School were the most important.

The Committee on the Mandarin Prayer-book presented a complete book in which the English and American usages are both available, and which will go into immediate experimental use in several Dioceses.

The Committee on Special Services presented a book containing some twenty offices for various occasions, the permissive use of which is left to the discretion of the various bishops.

The report of the Committee on the translation of Holy Catholic Church in the Creeds was thoroughly discussed in the House of Deputies and (聖而公之教會) was adopted there for translation in the Apostles Creed, and (惟一之公教會宗使徒所傳者) for use in the Nicene Creed. Both Houses finally joined in referring these, with some further translations of "Catholic" in other phrases, to the Synods of the various Dioceses.

The project of a central Theological Seminary was heartily supported, but it was evident that the first step in such a matter must be a thorough examination of every aspect of the needs of the various Dioceses, and so a large committee was appointed which will first investigate and then make proposals probably at the next Synod.

No legislation was enacted concerning the baptism of men having two wives who become believers, but resolutions on the lines of the resolutions of two Lambeth Conferences were adopted which lay down the principle that since the original Divine institution established the family on the union of one man with one woman, it is inadvisable that men with more than one wife should be advanced beyond the Catechumenate.

The question of Christian-heathen betrothals was referred to a committee for investigation and report to the next Synod.

The report of the Committee on Church Extension led to what was perhaps the most important constructive work of the Synod, namely the formation of the Missionary Society of the Chung Hua Sheng Kung Hui, and following this the adoption of a programme looking to the immediate establishment of a new Diocese in some part of China not as yet entered by this church. In the Canon adopted the Church itself is considered to be inherently a missionary organism, and the Missionary Society is therefore composed of every baptized member of the Church. The General Synod will during its session act for at least one day as a Board of Missions, and will determine the general lines of the Church's missionary policy. The carrying out of this policy

is committed to an Executive Committee of three Bishops, three Clergy and six-Laymen. The new Diocese will it is thought be located in Shensi, the field will be worked by Chinese, and the work supported by funds raised by apportionments on the eleven Dioceses in China. If the project succeeds in its initial stages it will probably be put ultimately under the direction of a Chinese Bishop, and the Synod took steps toward getting the consent and support of the home churches necessary to this end.

Perhaps one may close by remarking that though this report may give the feeling that the Synod busied itself overmuch with the rattling of Committee Reports and the manufacture of ecclesiastical wheels the feeling is rather to be charged to the report than to the Synod. The devout and serious tone of the

sessions give one cause not only to "trust" but also to expect that the things which it has done, will, under God's favor, advance in its due measure the cause of Christ in China.

### A Notable Birthday.

The many friends of the venerable Mrs. Laisun all over China will be interested in the following resolution passed by the Shanghai Missionary Association on 24th May:—

*Resolved*, by the Shanghai Missionary Prayer Meeting that we hereby extend to Mrs. Laisun our hearty congratulations on this her Ninetieth Birthday. We earnestly pray God's blessing to rest upon her, and express the hope that yet many more years may be added to her. And as the twilight of her life draws on apace, may she find rest and calm repose upon the bosom of that Saviour whom she has so faithfully served by a long and consistent Christian life.

## Missionary Journal

### BIRTHS.

At Portland, Victoria, to Mr. and Mrs. S. G. WILTSHIRE, C. I. M., a daughter (Ingrid Hjort).

At Tongrenfu, April 3rd, to Rev. and Mrs. L. C. WHITELAW, C. I. M., a daughter (Lorna Mary).

At Pingyangfu, April 14th, to Mr. and Mrs. W. F. H. BRISCOE, C. I. M., a daughter (Hilda Frances).

At Yih sien, April 25th, to Mr. and Mrs. W. E. WINTER, A. P. M., a son (Reeves).

At Kweihwating, April 29th, to Mr. and Mrs. A. A. MYRBERG, C. I. M., a daughter (Ragnhild Emma Maria).

At Chefoo, May 2nd, to Mr. and Mrs. D. A. G. HARDING, C. I. M., a daughter.

At Chengtu, May 2nd, to Mr. and Mrs. C. H. COATES, C. I. M., a daughter (Winifred Marjorie).

At Tsinanfu, May 3rd, to Mr. and Mrs. W. D. BOONE, Y. M. C. A., a son (Edward William).

At Yuanchow, May 11th, to Mr. and Mrs. O. HOLLENWEGGER, C. I. M., a son (Siegfried).

At Nanking, May 16th, to Mr. and Mrs. A. A. BULLOCK, A. P. M., a son (Theodore Holmes).

At Nanking, May 18th, to Dr. and Mrs. P. S. EVANS, Jr., A. S. B. M., a daughter (Harriett Ellis).

At Siangyangfu, April 17th, to Rev. and Mrs. JOHN PETERSON, S. A. M. C., a daughter (Elsie).



**MARRIAGES.**

At Foochow, April 14th, Mr. HUBERT J. SCRATS to Miss E. BAYLIS HALL, M. E. M.

At Kienchow, April 15th, Mr. V. RENIUS to Miss S. ALMSKOG, both S. B. F. M. U.

At Peking, April 20th, GEORGE KEMP EDWARDS, M. B., Ch. B., E. B. M., to Miss ETHEL ABBOTT CHANDLER of Edinburgh.

At Peking, May 19th, Mr. D. W. EDWARDS, Y. M. C. A., to Miss M. E. VANDERSLICE, A. B. C. F. M.

**DEATHS.**

At Yushuting, April 5th, Mary EVELYN WEIR, M. B., (nee Simms) wife of Rev. A. WEIR, I. P. M., Manchuria.

At Kioshan, April 13th, Rev. LYDRE S. J. KRISTENSEN of Loshan, A. L. M.

At Boscombe, England, April 15th, Mr. T. JAMES, C. I. M.

At Weihaiwei, April 20th, DUDLEY F. WILSON, Medical Missionary Student, the beloved son of Mr. and Mrs. J. WARD WILSON, unconnected, aged nineteen years.

At Siangtan, May 6th, Mrs. H. E. VOSS, U. E. C. M.

At Chenchowfu, May 10th, LOIS JANE BEVIS, aged eight and a half months, from bronchitis.

**ARRIVALS.**

March 24th, Mr. and Mrs. L. L. HALE and child, M. E. M.

April 19th, Mrs. LAWSON and daughter C. I. M.

April 21st, Dr. GEORGIA A. FILLEY, M. E. M., (ret).

April 24th, Mr. and Mrs. HOLLANDER, A. C. M., Miss COWE, U. F. C. S., and Rev. JAMES MCCANNON, I. P. M.

May 13th, Misses M. T. SMITH and JANET MCGREGOR.

May 19th, Miss SUI WANG, M. E. M.

May 23rd, Mr. and Mrs. J. GRAHAM and child, and Mr. and Mrs. GLADSTONE PORTGOS and two children, all C. I. M.

**DEPARTURES.**

March 12th, Miss MABLE ALLEN, M. E. M.

April 9th, Rev. and Mrs. G. S. MINER, Drs. ELLEN M. LYON and Anna Gloss, Rev. and Mrs. W. B. COLE and two children, Misses M. JAQUET and EFFIE G. YOUNG, and Rev. and Mrs. CARL F. FELT and children, all M. E. M.

April 24th, Mr. J. H. WALLACE, on sick leave, and Mr. A. G. ROBINSON, both Y. M. C. A.

May 1st, Mr. P. NORGAARD, Y. M. C. A.

May 5th, Mrs. WHITFIELD, A. P. M., Dr. and Mrs. E. M. KENT and two children, M. E. M., Rev. and Mrs. J. VALE, Dr. and Mrs. F. H. JUDD, and Mr. and Mrs. J. W. WILCOX, all C. I. M.

May 6th, Mr. W. RICHARDSON, Mr. and Mrs. W. W. ROBERTSON and son, Mr. and Mrs. R. G. WALKER and two children, and Dr. F. A. M. NELSON, all C. I. M.

May 8th, Mr. and Mrs. H. E. STUBBS and child, and Miss B. WARREN, all C. I. M.

May 9th, Rev. and Mrs. A. A. GILMAN and family, Mrs. LUDLOW and child, Miss E. KAY, all A. C. M., and Rev. and Mrs. M. H. THROOP and two children, A. P. M., Miss E. M. GARRETSON, Rev. and Mrs. E. D. KELLOGG and two children, Mrs. E. L. BLISS and three children, and Mr. and Mrs. BRACH and child, all A. B. C. F. M., Miss A. THONSTAD, A. L. M., Rev. and Mrs. R. A. JAFFRAY and child, C. & M. A.

May 10th, Rev. and Mrs. Wm. E. MILWARD and two children, M. E. M., and Miss E. MARSHALL, C. M. M.

May 14th, Miss M. ALLEN, C. M. M. S., Mr. and Mrs. M. A. BRILLINGER and three children, C. M. M., and Miss MORGAR, C. & M. A.

May 16th, Mr. and Mrs. G. F. ROW and daughter, C. I. M.

